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BIOGRAPHY.

From the London Evangelical Mag., April, 1823.
MEMOIR OF THE LATE REV. WILLIAM MILNE, D. D., MISSIONARY TO THE CHINESE, &c.

Our numerous readers, and the friends of missions in general, will naturally expect to find in this work, some memorial of the late Dr. Milne, whose excellent qualifications for the office of a missionary—assiduous and successful application to the difficult language of China, and unwearied and faithful labours in that country and in Malacca, have endeared his name to all classes of the religious public. We are happy, therefore, in being enabled to lay before our readers some account of his life, the early part of which was drawn up by himself, and delivered at the time of his ordination, which took place at Portsea, July 16, 1812.

In the course of that solemn service, Mr. Milne being, as is customary on such occasions, desired to give a reason of the hope that was in him, made a full and satisfactory reply, from which we give the following extract:—

"I was born in the parish of Henethmont, in Aberdeenshire, in 1755. My father died when I was six years of age; and my mother gave me the education common to others in the same condition of life. As to spiritual knowledge, I was a perfect stranger to it myself; nor did others seek to impress my mind with its importance. The natural depravity of my heart being very soon to discover itself, by leading me into those sins, for the commission of which, my age and circumstances afforded opportunity. In profane swearing, and other sins of a like nature, I far exceeded most of my equals, and became vile to a proverb. I can remember the time (O God! I desire to do it with shame and sorrow of heart!) when I thought that to invent new oaths would reflect honour on my character, and make me like the great ones of the earth."

"Though I had a natural predilection for books, yet not, alas, for the book of God. I read it only when constrained, and even then with much reluctance and impatience. Though I learned by heart the Assembly's Catechism, and Williston's Mother's Catechism; yet this was more from a desire to equal my neighbours, and to avoid the displeasure of the minister of the parish, than from any love to the truths which these excellent books contained. Sometimes I used to say my prayers at night for fear of the evil spirit, from whose harmful influence I supposed my prayers were an effectual security."

"I do not remember that any deep impressions of divine truth were made on my mind for the first twelve years of my life, except once in my tenth year, when I was constrained to pray, and to form resolutions of amendment. These impressions, however, soon wore off, and my vows were forgotten."

"The sinful propensities of my nature became stronger by indulging them; and many plans did I form, in hopes of rendering myself conspicuous in the circle wherein I moved, for the vanity of my mind and gaiety of my conduct. I foolishly imagined that by the time I was sixteen, I should attain great celebrity as a vain and trifling youth. God, however, (I desire to adore his goodness!) had other and better things in reserve for me."

"About my thirteenth year, a partial reformation was effected by reading some religious books, particularly Williston on the Sabbath, and Russell's Sermons;—by the example of two pious persons who lived in a family where I for some time resided;—by a secret hope which I entertained of being saved by my prayers and reformation;—by the dread of temporal evils, of danger in the night, and of being drowned in a small river, which I had frequently to pass;—and by representations which were given of the sufferings of Christ, by the minister, at sacrament seasons. But as these representations seemed to move the animal feelings, rather than to influence the heart, their effects were temporary."

"Soon after I attended a Sabbath evening school, which at that time was commenced in our neighbourhood, where I became one of the scholars. Here my knowledge of evangelical truth increased, and considerable impressions of its importance were made on my mind. My increase of knowledge made me very proud; but I was led to search the Scriptures and I pray. Sometimes I used to walk home from the school alone, about five or six miles, over the brow of a hill, praying all the way. At this time I began the worship of God in my mother's family, and also held some meetings of prayer, with my sisters and other children, in a barn that belonged to the premises."

"Notwithstanding this change in my outward conduct, I fear that I was all this time acting under the influence of self-righteous principles: for I never felt my need of Christ in his complete character, nor had I, as a sinner, made any humble application to God, through Christ, for pardon and grace."

"At sixteen years of age, when, as I had formerly wickedly supposed, that I should have attained to the state of perfection, I was led to a place where I had the privilege of conversing with persons, who embraced every opportunity of drawing my attention to the concerns of eternity. Though I was a stranger to them, they were converted by my salvation; one of them especially, though poor in this world, was rich in faith. Sometimes he went to his house at the hour of prayer, and he and his family worshipped God in the front of their domestic altar. He was accustomed to make some remarks on the chapter for the instruction of his children, and to prepare them for the solemn exercise of prayer: these I much loved, and shewed me a beauty in the Word of God which I never saw before. He invited me to secret prayer, and to read pious books, with which he and some others furnished me. From this time my enjoyments of pleasure in the world were marred; and a beauty and excellence discovered in religion, which I had never before, and which led me to choose it as my portion. I began to feel the necessity of a more intimate acquaintance with God. As the family in which I lived were strangers to religion themselves, and derided those who made it their concern, I was very much situated. The only place I found where I was a sheep-cote, where the sheep were kept in winter. Here, surrounded with many companions, I often bowed the knee, on a mat of straw which I carried in with me for the purpose. Many hours have I spent there, in the evening, with a pleasure to which before I was a stranger; and, while some of the members of the family were plotting how to put me to shame, I was eating in secret of that bread which would knoweth not of it."

"My employment at this time being chiefly of a domestic nature, afforded much opportunity through the influence of my friends, for spiritual improvement. Books were constantly sent me; and some of them were of great value to my mind. A book entitled 'The Cloud of Witnesses,' containing an account of the persecution in Scotland, in the reign of Charles the Second, gave me an exalted idea of the excellency and power of Christianity. Often have I sat on the brow of a hill, reading the lives of the martyrs, admiring their patience and fortitude in suffering; and seeing them 'overcome their enemies by the blood of the Lamb, and by the word of their testimony.' I longed that God would, some time or other, honour me thus to confess his name, and bear my testimony to the truth. In this there was perhaps more zeal than knowledge; more regard for the honour of martyrdom, than pure love to God, and his cause in the world. All this time, however, I knew but little of myself as a guilty creature. The book which God made use of more especially for convincing me of my sin and misery, was *Boston's Fourfold State*, which I read with the deepest attention. It conducted me into my own heart, discovered the evils which before lay hid in the chambers of imagery; the monstrous ingratitude to God which had marked all my conduct; and the pollution of original and actual sin, with which my soul was contaminated. I saw that as I was necessarily under the strongest and most righteous obligations to God, and had never for one hour of my life discharged these, but lived in rebellion against the author of my life, so I was justly under the curse of God's righteous law, and exposed to everlasting misery. 'What shall I give for the sin of my soul?' was literally the language which I used. To be condemned to toil for a thousand years in the lowest drudgery; or to endure the punishment of hell for a limited space of time, seemed easy when compared to eternal wrath, which I knew my sins deserved, and from which, for some days, I had but little hope of deliverance. To be transformed into a stone, or into one of the fowls of the mountains, which were often flying over my head, was what I sometimes wished, in order to avoid appearing before God in judgment, and to be freed from the danger of everlasting punishment. I could not endure the idea of being forever left under the dominion of sin, and cast out from the presence of God; therefore I continued to pray as opportunity served, 10 or 15 times a day, and said, 'who knoweth if God will return and repent, and leave a blessing behind him?' on my poor, guilty, and wretched soul? But God in his gracious kindness, did not suffer me to remain long in this distress of soul, but directed me to those means by which I learned, how even a vile and guilty creature such as I was, might be forever saved."

"Two things contributed to remove this perplexity: one was a sermon of Mr. Boston's, entitled, *The Believer's Espousals to Christ*. Here the offices of Christ, as mediator, were treated in such a convincing and encouraging way, as to produce a lively hope in my soul. The other was a sermon which I heard preached by the late Rev. G. Cowie, of Huntly, on a week evening, from Rev. xxii. 21. He expatiated on the free grace of God, through Christ, to the chief of sinners, with an eloquence peculiar to himself. He quoted those words, 'Go, preach the gospel to every creature,' beginning at Jerusalem.' Then I was led to reason thus:—If pardon and salvation were offered, 'without money and without price,' to those who had killed the Prince of life, and thereby committed the greatest possible crime; then surely that grace which could triumph over all their guilt, and so richly abound where sins of the highest aggravation once abounded, might be extended to me—pardon my sins, and renew my nature—lead and save my soul. Thus I was led to discover a glory and suitability in the gospel—as displaying the lustre of the divine perfections, and as preserving the honours of the divine law, while at the same time it conferred eternal life on the guilty sinner believing in Jesus. This discovery captivated my heart, and made me willing to devote myself, soul and body, to God forever."

"Having an earnest desire of devoting myself to God, I was encouraged to do so in the way of a personal covenant. I found this method of dedication recommended in *Guthrie's Trial of a Saving Interest in Christ*. Judging this plan agreeable to the language of the prophet, that 'one shall say, I am the Lord's,' and another shall call himself by the name of Jacob,' &c. I determined to adopt it; and having retired to a place surrounded by hills on every side, I professed to choose the Lord as my God, Father, Saviour, and everlasting portion; and to offer up myself to his service, to be ruled, sanctified and saved by him. This was followed by much peace and happiness of mind, with earnest desires to be holy, with a determination to cast in my lot among the despised followers of the Lamb, and with a concern for the salvation of immortal souls."

"For two years I continued endeavouring to follow the Lord Jesus, and to keep a conscience void of offence towards God, and towards all men. Soon after this I renewed my dedication to God, wrote it down, and subscribed with my hand unto the Lord.' A year after, I was received as a member of the church of Christ at Huntly. Since that to the present time, (1812) I have passed through many exercises of mind, and have had every day to lament that I carry about with me 'a body of sin and death.' I have had many doubts and fears about my salvation. Many have been my backslidings; but I have endeavoured to look to Jesus alone for pardon and salvation; and though I have often, through the power of temptation and unbelief, been ready to cast away my confidence, and say, 'there is no hope,' yet, 'by the help of God I continue to this day.' My attainments in holiness have been, alas! few and small,—this is the greatest burden of my soul from day to day; and if I deceive not myself, there is nothing in the universe that I so much desire as holiness of heart and life—as conformity to Jesus in all things. I look on myself this evening as the chief of sinners, and place my whole dependence for a complete salvation, on the righteousness and Spirit of Christ. O may I be found in Him at last, not having spot, or wrinkle, or any such thing."

"In the farther progress of the ordination Service, on being asked what 'induced' him to devote himself to the work of a missionary, Mr. M. replied, 'I trust I speak the truth, when I say, that I do not engage in it from any idea of my own sufficiency for it, nor from any notion that I have had an extraordinary call, nor from any hope that I have of ease or aggrandizement in the world.'"

"In explaining what he meant by 'an extraordinary call,' he says, 'I neither heard any voice calling me to go to the heathen; nor had I ever any dream that seemed to intimate my duty in this respect; nor did ever any particular passage of Scripture come with peculiar force to my mind, from which I could gather that I ought to undertake this work. No. If these things are necessary to constitute a call, then I am not called.'"

"But the method which Mr. M. took to satisfy his mind upon the subject, was so rational and worthy of limitation, that we hope we shall render a service to the missionary cause, as well as gratify other enquiring minds, by stating his conduct on this occasion in his own words."

"The means I used in this perplexed state were prayer, consultation with Christian friends, and application to the Missionary Society. I set

apart sometimes a day, sometimes part of a day, as circumstances permitted, as in the presence of God, to consider the nature and importance of this work, to examine my motives, and to solicit divine direction. I often and earnestly prayed that God would hedge up my way, and not suffer me to go unless he would go with me; and I said, 'Here I am—thou Lord, hast a cause to promote among men—thou canst promote it without me, but I am willing to go any where and do any work, that relates to the coming of thy kingdom in the world, if thou wilt make my way plain before me; but if thy presence go not with me carry me not up hence.'"

"Consultation with Christian friends was another means which I used. There were some difficulties in the way, arising from various circumstances; but the general voice was, 'that application should be made to the Missionary Society on my behalf;' which was done by the Rev. Messrs. Morrison of Huntly, and Philip of Aberdeen. The result was, that a committee of ministers at Aberdeen was appointed to converse with me, and determine as they judged proper."

"Having laid before me the parts of the work, and all things connected with it, they gave me a month longer to consider, and furnished me with further means of information. During that time I betook myself again to prayer, read the missionary transactions, the life of David Brainerd, and of Samuel Pearce. An Address to young men, in the Evangelical Magazine for April, 1805, I found of much service."

"The conclusion to which my mind was brought was,—as the Society wants missionaries, and as my earnest desire is to serve the interests of the church of God, I offer my services to them, willing to go forth to the ends of the earth, & to employ such talents as I possess, or may acquire, for the propagation of the gospel. This Sir, was the substance of what I then wrote to the Committee at Aberdeen, who immediately sent word to me to prepare to come to England, which I did; and have gone through the regular course of studies at Gosport, under the care of the Rev. David Bogue, my venerable tutor, to have sat under whom, I consider as one of the greatest blessings of my life."

"After a few more questions, the ordination proceeded in the manner usual among Dissenters. His venerable Tutor offered the ordination prayer, and Mr. Bennett, now of Rotherham, gave the charge, from those appropriate words, 'An ambassador is sent to the heathen.' Jer. xlix. 14. Other ministers engaged in prayer, &c."

"Mr. Morrison having long solicited a colleague in China, the Directors proposed that station to Mr. Milne, who received the intimation with some surprise and trembling, but resigned himself into their hands. In the mean time he formed a conjugal relation with a young lady in the north of Scotland, and they sailed together Sept. 4, 1812, from Portsmouth for the Cape of Good Hope. At the Cape they met with J. H. Harrington, Esq. who was there on a visit with his lady. From these they received great kindness, and next sailed for the Mauritius, where he stopped to collect some information for the Missionary Society, relative to Madagascar, which is inserted in No. V. of the Appendix to Mr. Campbell's first travels.—July 4, 1813, they arrived safely at Macao, and were cordially received by Mr. and Mrs. Morrison. Here he commenced immediately the study of the Chinese language, but on the second or third day after he began, he received a verbal order from the then Portuguese Governor, to leave the island in eight days, which was followed by another shortly after, to go on board a vessel then about to leave the port. Remonstrances were made, and seconded by several gentlemen in the English factory, but in vain. The order was peremptory and must be obeyed; the Governor, not acting from any personal motives, but, as was understood, under the influence of the Catholic clergy, who were alarmed at the arrival of a Protestant Missionary, to whom they could show no indulgence, notwithstanding, at the same time a great number of their own body were so hospitably entertained, and even kindly fostered in the heart of England."

"Leaving Mrs. Milne (who was permitted to remain) with some kind friends, Mr. Milne went in a small boat to Canton, where he remained the following season; but he was able to make but little progress till Mr. Morrison also removed to Canton, when under his judicious and kind instructions, and devoting his whole time to the language, he made a much more rapid progress; and on the Sabbath preached in his own hired house to such Europeans as thought proper to attend, as Mr. Morrison had before done in Macao; the Chinese never objecting to foreigners practising their own religion, but rather despising those who have no religion of their own. On this occasion Mr. Milne remarks the duty of foreign nations, especially the English and Americans, to support a resident minister, (not a missionary) in places where many of them reside for four or five months in the year, without an individual to perform for them those offices of Christian kindness, which are attached to the ministerial profession."

"Mr. Morrison having by his individual labours, brought the Chinese translation of the New Testament nearly to a close, it was completed and revised in the end of 1813. As Mr. Milne could not remain in Canton throughout the year, without danger of attracting the notice of the Chinese government, it was judged advisable for him to make a tour through the chief settlements of the Malay Archipelago, and circulate New Testaments and tracts. For this purpose, it was resolved to print 2000 Testaments, 10,000 Tracts, and 5000 Catechisms. Of these when completed, the greater part were placed under Mr. Milne's care for distribution in his journey. Leaving his family under the care of his kind friends, Mr. and Mrs. Morrison, he went on board the ship 'James Drummond,' bound to Java, by way of Banca. On board this vessel were 450 Chinese emigrants, who landed at the latter place, where they hoped to mend their fortunes. Among these he dispersed twenty-five of the first New Testaments ever perhaps completed in that language, and a good number of religious Tracts. At Banca also, where many Chinese are employed in the tin mines, were distributed Tracts and Testaments, and others left in care of the British Resident, who treated Mr. Milne with great kindness."

"On the 10th of March, 1814, Mr. Milne arrived at Batavia, where, after lodging about a fortnight at one of the towns of that unhealthy city, by the kindness of the government he procured lodgings at a little distance from the town, and in the neighbourhood of Professor Ross, of the Dutch reformed Church, and Mr. W. Robinson, a member of the Baptist Mission in India. Having letters of introduction to Governor Raffles, he furnished him with means of travelling through the island at the expense of Government, and gave him letters to the residents and principal British officers, and native princes, in the settlements through which he had to pass, and who all rendered him every assistance that he desired. Before leaving the island, he sent round by sea several boxes of books to the chief eastern ports, and took some large packages with him in the carriage

in which he travelled, for distribution on the road. The Dutch Christians in Batavia treated Mr. Milne with great kindness, and gave him encouragement to hope that some of them at least, would second his endeavours."

"August 4, 1814, Mr. Milne left Java, arrived at Malacca on the 11th, and on the 5th of September again reached China, and was in much mercy restored to his family and friends."

[To be concluded.]

Foreign Religious Intelligence.

From the Jewish Expositor for March, 1823.

EXTRACTS FROM THE JOURNAL OF MR. WOLFF.

Alexandria, Oct. 21, 1822.

Dear Friend,—PETER LEE, Esq. himself has had the kindness to introduce me, for the second time to the viceroy Mahomed Ali, of Egypt. His highness received me again with his usual condescension and kindness. Mr. Lee desired again of his highness an explanation of the permission he gave me to establish a school at Boulaka, according to the Lancasterian principle. As his whole room had been filled with Turks, he desired them all to leave the room, and then observed, that he wishes with all his heart to have such an establishment, but he is only afraid that if these philanthropic persons of England were to send masters, and those masters would, after all, not find many pupils on account of the ignorance of the people, they would lay all the fault upon him, i. e. upon his highness himself; he wishes, therefore, that those gentlemen, as Mr. D. and others, as Mr. A. Mr. W. Mr. S. and Mr. B. would be so kind as to put down their plans on paper, and send them to Mr. Lee or Mr. Salt, who will be kind enough to lay it before his highness. And his royal highness thinks, that in one year the whole project may be brought into execution. His highness repeated again his hearty desire of having such an establishment, but on account of the ignorance of the people, he wishes that it should be done gradually. As well Mr. Lee as myself told him, that we have examples of the most ignorant people who have been gradually civilized, and I told him, that his highness's name would be celebrated by all the cultivated natives of the earth. I beg you, therefore, dear friends, entertain a strict correspondence with Mr. Salt and Mr. Lee on this very purpose. I am now going directly to Malta, and there I expect your answer."

I have already mentioned to you, that I have taken with me from Cyprus, two Greek boys of promising talents, the one fourteen, the other eleven years of age; the father of the younger one has been put to death, the other renounced Christianity to save his life; trying to save his life he lost it. I saved the boys from the tyranny of the Turks. I am sure you will not be displeased that I have taken this step, for it was not only approved of by all the consuls of Cyprus, but likewise by all the Europeans of Alexandria, who told me, that I could not have given a greater proof of the true spirit of Christianity than by such an action—and Jews are astonished to see that one of their brethren practised such an act of charity towards two Gentiles. If you think that I might send them to England, I will procure them at Malta a very cheap passage, by means of my friends there; or if you should think that they had better be sent to Corfu, I beg you to write about them to the Right Hon. Lord Guildford; they write perfectly well the modern Greek, speak it, and read and understand the ancient Greek. The American Missionary Society desire, I know, Levantine boys; I am sure that they would take them at Boston, if they should be recommended to them by you."

As soon as you have written to me what to do with these two boys, I shall continue my journey to Persia, via Jerusalem, in the company of Monsieur Berggren, aumônier and chaplain to the Swedish embassy of Constantinople, who travels at the expense of his Majesty the King of Sweden, whose acquaintance I formed at Alexandria, one year ago, and again in Syria, and who wrote to me lately from Constantinople, that I should accompany him on his voyage to Persia and Bombay. He is ready to stay in one place as long as I think necessary."

Some years ago there was a Roman Catholic mission at Mosul; but, as they were not liked, they left the place; they were Dominican friars, and lived together in a convent, which now stands empty. If you have no objection I would settle myself at Mosul, and travel about from time to time in several parts of Persia, India and China. To all appearance, the Lord who gives me the means in hand for the execution of his purposes, may crown that mission with success. Mr. Boghos, the first interpreter to his Highness, the Pasha of Egypt, who is an Armenian, and highly revered and respected by his nation, has given me a strong letter of introduction to the enlightened and powerful Patriarch of the Armenian nation, residing at Constantinople, in order that he may listen to me, when I propose to him to unite the Armenian church with the Protestant churches of Europe, and to declare the Bible as the only authority in matters of faith. Mr. Boghos has likewise given to me letters for his friends in Smyrna, in order that they may recommend me to the most respectable of the Armenian nation in Constantinople and Ech-Miazin. I beg you to send me a letter of introduction to the Right Hon. Lord Strangford. It is true that Lord Strangford is not at Constantinople at present, but he may soon return. I should be much obliged to you likewise to procure me a letter for the French ambassador at Constantinople, who may give me letters to the Catholic convent at Jerusalem on my return there."

Oct. 28, 1822. I again sold a great quantity of Bibles and Testaments; and several Italian Jews bought French New Testaments: I also sold several English Bibles to English sailors."

Oct. 29, 1822. I again sold a great many copies of the Holy Writ, and many have been displeased that I was not able to give them more Italian Bibles and Testaments."

Nov. 5, 1822. A great enquiry has been made after Italian, French, and Greek Bibles and Testaments."

Nov. 8, 1822. Captain Sennor, the same Captain who took me very kindly, on the 15th of June, 1821, from Gibraltar at Malta, at a very cheap price on board his brig, called the Shamrock, arrived almost at the same time with me at Alexandria, 5 weeks ago, with the fine Brig Friendship, belonging to the house of Peter Lee, Esq. Briggs and Co. He is the same Captain who will take me back to Malta. He is a gentleman of very Christian sentiments, and extraordinary energy; and, as he sincerely desires to be useful to the Bible Society, I am persuaded that it would further the cause of the Bible Society very much if they would make him their regular agent, and charge his ship Friendship with a cargo of Bibles in all languages, which he could immediately bring to Alexandria, Barut, Cairo, and Tarsus. He is a gentleman upon whose integrity the Bible Society may depend. Peter Lee, Esq. and Mr.

Thurburn speak of him with the highest regard.

As Mr. Sennor is employed by the house of Briggs and Co. he will be every where heard and respected. Bibles could by him in a very easy manner be conveyed to Suez and Mecca, spots to which Bibles never came before. I should be very much obliged to you to introduce Capt. Sennor to the Bible Society, and to the London Society for promoting Christianity amongst the Jews. In this case Mr. Sennor would be my regular correspondent, should I proceed on my journey to Persia and Abyssinia. And as Capt. Sennor is setting out immediately from your city, i. e. London, to Alexandria, on business of Briggs and Co. who is at present in London, I should be very much obliged to you if you would give him the preference to any other in giving commissions. Captain Sennor is residing at Liverpool, and as his pious lady is going out with him the next time, you will be so kind as furnish her with a quantity of tracts and Bibles, which she may distribute among the ladies of the Levant. I addressed myself to him in the form of a letter, desiring him to promote the cause of the Bible Society: I send you his written answer. And as it is very likely that I may succeed, with the assistance of the American Missionaries, to establish a regular Missionary Institution at Jerusalem, Mr. Sennor may bring the necessary Bibles to Jaffa from which place they may be sent easily to Jerusalem. I shall likewise write on account of him to Messrs. Fisk and Temple, in order that they may recommend him likewise to the American Society, that they may send all to you that they want for both their agents in the Levant, and you may deliver it to Capt. Sennor. The cause of God will, under God's grace, be gloriously promoted in this manner."

Nov. 12, 1822. Mr. Thurburn, the associate to the house of Briggs and Co. a true gentleman by birth and education, came on board and took breakfast with us. We desired me to recommend Mr. Sennor to you, for the very purpose I have already mentioned. We conversed together about the truth of Christianity; and he told me that I might make mention of his name to you and the Bible Society, as one who wishes to be useful to the Bible Society. He ardently desires that a clergyman of that Society should be sent to Alexandria; and likewise that a Lancasterian school might be established there by your aid."

A Pious Gentleman arrived in Alexandria, eight months ago, his name is Signor Urelli; he established a school for European children, and has already forty pupils, among whom are French, English, Italian, and some Jewish boys. I promised to send him as many books as he wished in Italian and French, for his school. It might be well if you would send to him books about the Lancasterian system."

BIBLE SOCIETY IN FRANCE.

REV. MR. SUMMERFIELD'S ADDRESS, Delivered before the PROTESTANT BIBLE SOCIETY OF PARIS, 16th of April.

My Lord.—It is with unaffected humility that I rise to address you upon a subject which has now become too vast for human description, and far removed above the eulogy of human praise. The Bible cause has attained such a glorious lustre, that it is like a mirror polished by the hand of heaven, and the breath of the earthborn worm who attempts to point out its beauties, rather sullies than correctly delineates them. Still, humiliating as this consideration is, and strange as the paradox may appear, we approach it with a degree of confidence, for the very reason that it is the Bible cause, firmly persuaded, that although no tongue is adequate to the description, yet it cannot suffer in the weakest hands; for the testimony concerning it is so supremely excellent, as to dignify any kind of language in which it may be conveyed."

I have the honor, my Lord, to represent, upon this occasion, the American Bible Society, by whom I have been delegated to congratulate the sister Society of France on her past success, and to assure her, that the place which she holds in the sympathies and affections of her elder sister in the west, is second to none! I would, that another and a worthier Representative had been chosen, or that my head were frosted with the winters of three score and ten, that weight of years might have combined with the warmth and zeal of youth, to express the ardency of her affection and esteem; but since, by the grace of God, I am what I am, I dared not suffer any consideration of the weakness of the creature, to interfere with the promise of Him, who "out of weakness can make strong, and call forth things that are not, as though they were."

The statement which has been read has briefly sketched the leading outlines of the last Report of the American Bible Society; and yet, exalted as must be the views of all who heard it, concerning her great success, I am proud to say, that were your Lordship to visit our happy shore, you would find cause to exclaim with the Queen of the South, when beholding the glory of Solomon,—"The half was not told me!" Truly my Lord,—"the word of God has free course among us,"—"it runs,"—"it outstrips the wind,"—"and it is glorified!" Opposition, which for a time showed its hideous shape, and Proteus-like, assumed another and another form, has now quit the field;—or, if objects still remain, they are like the scattered fragments of a broken enemy, hanging on the careless outskirts of the victorious army by whom they have been conquered for the mere purpose of teasing, by cowardly and fruitless annoyance, those whom they cannot overcome;—every anniversary is with us a jubilee; we then invent another and another to the thousand triumphs with which the monument of its far-spread fame is covered!"

There was a phrase, my Lord, in the statement I allude to, with respect to America, to which I would offer a brief remark. You have been pleased to style it a free country; it is so; but, my Lord, the liberty which reigns there, is not peculiar to America; it is the privilege of kingdoms as well as republics,—and the British and Foreign Bible Society, "which is the mother of us all," has demonstrated, that the more the people are acquainted with the sacredness of this relation in which they stand "to the powers which be, and which are ordained of God,"—and the firmer are the pillars of that authority under which they are governed,—that relation can only be truly made known by that very gospel which is the sole object of the Bible Society to disseminate. The Bible, my Lord, the Bible I repeat it, is suited to every political meridian; to the towering spirit of the high-minded republican it holds up no sceptre, but the sceptre of that monarch whose "kingdom is not of this world;" while to the subjects of royalty it proclaims the first law of the throne, "render unto Cesar the things that are Cesar's." In the camp it softens the rage of war by the sweet command of peace,—"love your enemies;" while in the cabinet it mollifies the asperity of national pride by that injunction of eternal justice, "do unto all men as ye would that they should do unto you."

The Report of the Protestant Bible Society at

fords a pleasing testimony, (if testimony were yet needed,) that the Bible Society is the cause of God! I shall return to the land from whence I came, with a heart warmed with what I have seen and heard to-day, and there, in a language with which I am more familiar, communicate the glad news that in France, notwithstanding the torrent of infidelity which has been poured forth within the last thirty years, and which threatened to deluge the land—a spark still survived which many waters could not quench,—and that now there are more than “seven thousand men who have not bowed the knee to the image of Baal!” I shall tell them, my Lord, that in France there are men who, not affected by the giddy pinnacle upon which high descent and noble birth have placed them, have laid their honour, their reputation, their wealth, at the foot of the cross, counting it their greatest honour to “bear the burden and heat” of this glorious day, in which the Son of Righteousness is shining in His strength; in a word, my Lord, I shall tell them, that in France there are kindred souls to those which dwell in trans-Atlantic bosoms, and that many a heart is tuned in full accordance with the angel’s message, “Glory to God in the highest, and on earth peace, good will to men!”

Mention has been made in your report of the decease of our lamented Boudinet, the late President of the American Bible Society. You have sympathized with us in our loss. Although time has lent its mellowing hand to alleviate our grief, yet still we mourn! He was in a sense, one of you; he became one of us; but God has put in His claim against us both, and taken him to himself! He has been removed to a brighter scene, to a higher mount than Pisgah’s top, from whence he may behold the progress of that cause which was the pabulum of the last years of his life, and kept him above the power of death! But I dare not trust myself to enlarge on this tender theme: you will meet him, my Lord, after you have ceased from your work and labour of love, as he has done from his; I, too, look forward to that scene; till then I have no expectation of seeing your Lordship more, nor this august assembly over which you so worthily preside; but there we shall meet again! Oh, that we may all be found faithful at that day, and counted worthy to be crowned with glory, and honour, and immortality, and eternal life! Then shall we join the song of the redeemed “unto Him that loved us and washed us from our sins in his own blood, and made us unto kings and priests unto God and His Father, to Him be glory and dominion for ever and ever, Amen.”

REPLY OF MONS. BILLING.

SIR,—A more eloquent tongue than my own, should have responded to the affecting address, which has just been read in your name by our beloved colleague, Mr. Wilder; but the worthy *Assesseur*, who expected to perform this duty, being prevented by his official engagements from attending our Anniversary, the office devolves on me; from this circumstance, you, Sir, and the audience will excuse the brevity and imperfection of my address.

The Protestant Bible Society of Paris, cannot but feel deep emotion, to see among the number of distinguished characters that have honoured this Anniversary with their presence, a young preacher of the word of God, who has crossed the Atlantic ocean to offer to us the expression of brotherly affection in behalf of the Bible Society of the United States—a Society, which from the immense territory it embraces, the number of its Auxiliaries, and the success that has crowned its efforts, occupies one of the first places in that vast system which now encompasses the whole globe, and which, by deriving from the wonderful art of Printing, every possible aid for the dissemination of the Bible, promotes the taste for reading it among Christians, and publishes it in their native tongues to the nations, now plunged in the darkness of idolatry.

The sacred Scriptures were conveyed to the shores of your continent, by the nation by whom it was first discovered, and in part conquered.—The horrible circumstances, under which the Gospel was first presented to the Monarch of the Mexican Empire, we need not now call to mind. They were the fruit of human passions, let loose by War, and aided by the thirst for conquest. Let us beware of attributing them to religion.—The spirit of genuine Christianity is mild and tolerant; it forms the basis of civilized society, and its propagation among idolaters, never had, and never can have permanent success, but when established in a manner worthy of its heavenly origin.

Your happy country, Sir, was peopled by Europeans, who led their native land to avoid religious persecution. France has furnished her share of this population. You bring this to our recollection, in naming the pious Boudinet, the first President of your Society, to whose memory we have already paid a just tribute. The times are changed in France, as well as in England, and to speak only of our own country, you now behold us, Sir, re-established in all our rights, civil and religious. Under the sceptre of the august dynasty, to which the destinies of the Kingdom have been for so many ages confided, we not only enjoy our peculiar worship as publicly as Christians who profess the religion of the state, but also all those institutions which spring from freedom of religious worship, and, among others, the one on whose Anniversary we are this day assembled,—where we hear what is doing throughout the world for the increased diffusion of the Holy Scriptures, and have opportunity of contributing to it according to our means. The situation in which our government places us, by the laws of the Kingdom, is not less favourable than that of Protestants in other countries of Europe, where the Royal Family and the majority of the subjects profess a different religion, & in which the progress of knowledge is not so far advanced as in our own country. Public opinion, we dare believe, is in our favor, for our object is simple; it seeks no concealment; we discuss our measures publicly; we meddle not with political questions. We are humble agents in the advancement of His Kingdom, who repeatedly declared, “My Kingdom is not of this world,” and who taught his disciples to pray to their Heavenly Father, “Thy Kingdom come.”

Our prayers, Sir, accompany you to your country. May this voyage have the happy effect on your health, which you anticipated in undertaking it! May you long live to exercise the sacred functions of the office you have assumed; and may your countrymen realize the great expectations excited by the commencement of your ministry! Permit me here to add my expressions of regard for your countryman, Mr. Wilder, who has on this occasion, presented your address, and who after a long residence in France is about to revisit his native land. It is with the most lively regret that we lose the co-operation of a man, so zealous for every thing that tends to advance the interests of piety, who knows how to proportion his contributions not only to his fortune, but to the wants of the numerous institutions which he has aided us in forming; a Christian in whom simplicity of manners, and all the domestic virtues are in harmony with the doctrines which he professes & propagates. In whatever place he may hereafter reside, we assure him that we shall ever remember him, and shall each, in the particular sphere in which we act, strive to be imbued with the spirit which animates him and to imitate his conduct.

A Bethel Society in Calcutta has commenced its operations. A convenient brick-ribbed pinnace has been fitted up for worship on the Lord’s day, at which the attendance has been highly encouraging. The Society is patronized by the Governor-General; Commodore Hayes has accepted the presidency; and ministers of different denominations have engaged to preach in rotation gratuitously.

Domestic Religious Intelligence.

AMERICAN BIBLE SOCIETY.

Seventh Annual Report.

After gratefully acknowledging the goodness of Divine Providence towards the Society and its interests, during the past year, the report commences its detail of facts by stating, that the Depository of the Society has been completed. The cost of the lots and the building amounts to \$22,500. But this sum is not to be taken from the general fund. \$9000 of it has already been paid out of individual subscriptions for this express object; & the remainder, tho’ for the present advanced from the general fund, is provided for, together with the interest, so that no part of the money intended for Bibles will be spent on buildings. All the mechanical and executive business of the society is now conducted with great convenience, under one roof. Notwithstanding the interruption of more than two months, from the late prevalence of fever, the society have printed during the past year, 52,000 Bibles and Testaments; which, added to 1100 German Bibles purchased, 500 Spanish received as a donation from the British and Foreign Bible Society, and 2000 printed by the Kentucky B. S. from the Central society’s stereotype plates, make a total of 55,600 copies printed or otherwise obtained during the past year—and a grand total of three hundred and twenty-three thousand and upwards, since the commencement. Of this large amount, 248,000 have been issued by the parent society.

The issue of the Spanish scriptures has been much increased—because a wide door for distribution has been opened in South America. So much are the managers impressed with the prospects of usefulness in that extensive region, that they have contracted for a set of stereotype plates of the Spanish Bible. They made this intention known to the British and Foreign Society, and requested two copies to print from; but instead of two, that liberal institution immediately forwarded 500 copies. The society has, in the mean while, printed several new editions of the Spanish Testament. From the list of donations of the central society to its auxiliaries, and others in various parts of the Union, it appears that between twelve and thirteen thousand copies have been thus disposed of, amounting in value, to more than seven thousand five hundred dollars. These gifts have generally been made either to new auxiliaries, just commencing their operations, or to such as have become feeble and languishing, or to such as, though active and vigorous, and in full operation, are surrounded by needy districts which they cannot supply.

Two donations have been made in money: one of \$1000, to Dr. Carey of India, to aid in the translation and printing of the scriptures at Serampore—the other of \$500, to the American Missionaries at Ceylon, to purchase Bibles in the Tamil language for gratuitous distribution. For such donations, provision is made in the second article of the constitution: and it is gratifying to observe, that an institution which sprung up but yesterday in the midst of us, is already extending its benefits to the ends of the earth. The report notices, with pleasure, the continuance of the practice of making ministers members for life. More than \$2500 have been received from this source the last year. The number of new auxiliaries recognized (from their report having been received) is not quite so great as last year—but had reports been received from all those of whose formation intelligence has reached the Board, the number would greatly exceed that of last year. Of the 53 officially noted, 1 has been formed in Maine, 1 in Vermont, 1 in Massachusetts, 2 in Rhode Island, 1 in Connecticut, 3 in New-York, 2 in Pennsylvania, 6 in Maryland, 8 in Vermont, 2 in North Carolina, 18 in Ohio, 5 in Kentucky, 4 in Indiana, & 1 in Mississippi. The total number of Auxiliary Societies recognized, is three hundred & sixty.

The Board have made experiment of the plan of employing an agent to travel through large districts of the Union, for the purpose of exciting or increasing the interest felt in the Bible cause—and it has been found productive of such happy consequences, that they have extended the system; & now have three such agents in their service. They express an earnest wish to receive reports from all their auxiliaries—and advise the adoption of measures calculated to render their annual meetings more interesting, and earnestly solicit the members and friends of the society to aid the design by complying with invitations they may receive, to deliver addresses at such meetings.—They also recommend the general adoption of the system of selling, at prices however reduced, rather than distributing Bibles gratuitously—exceptions, of course, being made where particular circumstances render it expedient. The Biblical Library increases slowly.

The report closes with recognizing the exertions of other Bible Societies, not auxiliary, and presenting a succinct view of the operations of the principal institutions abroad. This statement we omit, because its leading facts are already known to our readers. Upon the whole, we think the Board have full reason for the expressions of gratitude to the God of Providence, with which their report concludes—and we sympathize with, and congratulate them upon the hope of being instruments of the highest temporal and spiritual benefits to many of our race. “That hope (they say with truth observe) will be a comfort to us in affliction: it will give us gladness when languishing in sickness: it will be one of our most pleasing and joyful reflections in the awful hour of death.”

The report is followed by the account of the Treasurer—from which it appears that the total amount received during the year, is \$54,526 90—the total amount of expenditures has been \$53,360 26. Leaving a balance in money, of \$1,166 64. The general fund amounted on the 3d of May, 1823, to \$13,870 00, and \$8,385 00 had been received exclusively toward paying the Depository.

[N. Y. Ch. Herald.]

For the Boston Recorder.

AMERICAN EDUCATION SOCIETY.

The Middlesex Auxiliary Society for the Education of Pious Youth for the Gospel Ministry, held their annual meeting on Wednesday the 11th inst. at the house of Rev. Mr. Harding, in Waltham. A discourse was delivered on the occasion from 1 Cor. 4: 15, by Rev. Mr. Emerson, of South Reading; after which the Directors’ Report was read, and a collection taken in aid of the benevolent object of this and the Parent Society.—By the Report it appeared, there has been collected and paid over by this to the Parent Society, the last year, \$322, 92.

Among those towns, from which the most liberal contributions in aid of this sacred charity have been made, are Newton, Woburn, South Reading and Bedford. Newton alone has undertaken to support one Beneficiary for five years. Pious individuals in other towns, particularly in Sudbury, Carlisle, and Rev. Mr. Harding’s Society in Waltham, have not been wanting in their charitable efforts. The sum paid into our Treasury the last year, though small, compared with the immense magnitude of the object—small too, compared with the collections of some other similar associations, is yet something; it is more than has been collected by this Society in any preceding year, and has probably furnished the means of support for at least three Beneficiaries. But while in this small increase of their funds, the Society see cause for gratitude to Heaven, and are encouraged to persevere in pursuit of their object, they cannot but very deeply lament, that their efforts to excite a more deep and general interest in it, through the County, have not been attended with greater success. They are unwilling to believe, however, that this failure has arisen from want of regard in their Christian Brethren for the great object of their Association. They will rather still cherish

the belief, that in every town there are pious individuals, whose hearts are with them, and who need only to have the subject more distinctly presented to their view and a way pointed out in which they may act, to secure their cordial co-operation.

In some places, Branch Societies have been formed, which are considered among the most efficient and permanent means of promoting the object. While in others, unassociated individuals have transmitted their free-will offerings, by the hand of their minister or some other friend to the Society, directly to the Treasurer. And permit us to inquire: is there not some pious individual, in every town and parish in the County, whose regard for this sacred object is sufficiently strong, to dispose him to try what may be done for its promotion, within the circle of his immediate influence? The Lord will look with approbation on his benevolent efforts, and the blessing of millions may come upon him.

Officers of the Society the ensuing year, are,—SAMUEL HOAR, Jun. Esq., President; William Jackson, Vice-President; Rev. Samuel Stearns, Secretary; John White, Esq. Treasurer; Benjamin Simonds, Jun. Auditor.

Directors.—Rev. Jonathan Homer, Rev. Reuben Emerson, Rev. Sewall Harding, Rev. Joseph Bennett. By order of the Society, S. STEARNS, Sec’y.

Bedford, June 16, 1823.

CHINESE YOUTH.

In the last Recorder we published a paragraph, giving an account of the arrival of two Chinese youth in this country, and that they were to be sent to the Cornwall School. They arrived in Hartford, Conn. a few days ago. We are enabled by the assistance of a friend, (says the Christian Secretary,) to give the following particulars:—

They are cousins; their ages are 19 and 21. The younger left China about two years ago in a vessel for Amsterdum, from which place he arrived in this country in February.

The elder arrived in this country direct from China, about two months ago.

Neither had any knowledge of the destination of the other to this country, until the arrival of the elder in Philadelphia, when they accidentally met in the streets.

They are cousins to the Chinese youth now in the school at Cornwall—had heard of his arrival in the Boston country, and that he was receiving an education there, and felt a great desire to be taught also. They arrived in this country friendless and penniless. The younger lived with the supercargo of the ship in which he came from Amsterdum. The elder supported himself by making small toys, which he sold in the streets of Philadelphia, in which business he was engaged when he was accidentally met by a gentleman from the state of New-York, who was attending the meeting of the General Assembly of the Presbyterian Church. Upon being asked, principally by signs, whether he would like to be taught to read the English language, he immediately signified his desire, and appeared highly gratified with the idea, and informed the gentleman that he had a cousin in the city. This gentleman then took steps to bring their case before the Christian public, and the result was the formation of a society of females in aid of the Foreign Mission School at Cornwall. Nearly \$300 were immediately collected, and more will doubtless be. In New-York their appearance excited great interest, and a considerable sum of money was collected for their support.

On Wednesday last they were presented to the General Association of Connecticut at Windsor, and a handsome collection taken up for the school. On Thursday evening they were presented to the inhabitants of Hartford, in the brick meeting house, dressed in their native costume. They read to the audience from the New Testament translated into the Chinese language by Dr. Morrison. A handsome collection was made for the school. They left this place yesterday morning for Cornwall.

From the information we have received of the intellectual capacities of these strangers, we believe them capable of receiving instruction of every kind as readily as our native born citizens.—That they may (after receiving the advantages of a christian education) return to their native country with an experimental knowledge of the Saviour, and become the heralds of salvation to their benighted countrymen, must be the prayer of every Christian.

NATIONAL JUBILEE.

From different sources we learn that the approaching anniversary of our National Independence is to be celebrated with “pomp and ceremony.”

We are by no means opposed to the observance of the day which gave birth to our nation, or to a consistent method of calling to mind the heroic deeds of our ancestors, who bled in defence of their country. The consequences resulting from this grand, this noble achievement are so important to the world, and especially to us, that to forget “the times that tried men’s souls,” to cease to bring to grateful remembrance the decision and undaunted firmness of those men who published to the world, in the face of a cruel and powerful parent, the Declaration of American Independence, would betray a want of patriotism—a want of gratitude. But while we admit the propriety of noticing the day, we think there are weighty objections to the manner in which it has been frequently spent in times past. We do believe that those scenes of festivity and mirth, so common on these occasions, are calculated to efface from the minds of men a sense of obligation, and to hasten the downfall of our nation, rather than to perpetuate those institutions which remain as monuments of the courage, the patriotism and the wisdom of our fathers. Inasmuch as they have no tendency to lead the mind to the Great Author of our liberties, or to raise the affections to Him who broke the bands of oppression and slavery, they fall infinitely short of the great end which should be constantly kept in view by the statesman and the patriot.

All our services should be rational, and all our measures to promote the good of our country, should be such as a holy God can approve and bless. The fitness of this will be acknowledged; and with this view of things, we would appeal to the consciences of those who have heretofore engaged in fourth of July celebrations, and ask whether any good can possibly result from them to the community, or whether they are calculated to produce one salutary and durable impression on the mind or the heart?

There is a way, however, which may consist with reason, with scripture, and with the approbation of an enlightened conscience; a way in which the sober christian can cordially unite with his fellow citizens, in honouring this anniversary.—This is none other than a proper religious observance of the day. Those exercises should be performed which are calculated to lead the minds of rational, dependent and accountable creatures, to the fountain of mercies; to implant a sense of gratitude in the heart; and to excite a humble prayer for the continued kindness of him who alone is able to perpetuate our civil and religious institutions.—And while the mind is thus occupied in the rational exercise of its faculties, and the heart is performing its first, its greatest duty, the duty of love to God; let that command which is like unto the first, and which lays claim to our benevolence toward our fellow men, excite a feeling of sympathy for those who now groan under the most cruel bondage. Instead of the vast sums which have been usually expended in intemperate and sensual indulgence, let Americans on this occasion manifest their love of liberty, by contributing a portion of their substance to aid the glorious cause

of emancipation; to undo those heavy burdens, and to loose those cruel bonds, which cause tears of affliction to water the bosom of this happy land.

The American Colonization Society, with a view to hasten the work of emancipation in this country, has recently planted a colony of free blacks in Africa. This colony is now struggling for existence. For want of funds the Society are unable to send those reinforcements and to afford that assistance, which the situation of the colony demands. The agents of the Society, through the medium of the public papers have called on the free-born sons of America, to give immediate and efficient aid to this infant establishment. We would ask: On what occasion can this appeal come with greater force or more strict propriety, than on the approaching anniversary? In what way can a man so consistently manifest his ardent attachment to the cause of liberty, as by extending an arm of relief to those who suffer in bondage? And where can be found the object which presents stronger claims on the benevolence of Americans, than the degraded, the injured sons of Africa? A plan then, for immediately replenishing the funds of the American Colonization Society is here presented. Let but one half of those sums which have been annually consumed upon the lusts of those who have met to celebrate the fourth of July, be put into the treasury of this Society, and that colony which now struggles for existence might be relieved; and hundreds who now suffer degradation in this country, might be restored to the land of their fathers, and breathe their own native air. Could a system of retrenchment be thus adopted throughout our country, to operate but one day in a year, and the avails be appropriated for promoting the emancipation of our black population, and restoring them to their native land; the fourth of July, in future periods of time would not only be hailed as the birth day of American Freedom, but would be celebrated as a most important era by the miriads of free and happy beings, who in Africa might enjoy the blessings of light and liberty through succeeding generations. And could the practice which has already commenced in some places, of observing the anniversary of our national independence by appropriate religious exercises, prevail throughout the United States, the consequences we doubt not, would be felt in future ages, and would be acknowledged as a means of promoting the purity of our national institutions, and of procuring the smiles of him who is ever pleased with the sacrifice of a humble and contrite heart. [N. H. Repository.]

Religious Celebration in Boston.

In accordance with the views above stated, it is proposed to have a Religious Observance of our National Birth-Day in Boston, on Friday next.—The Services will commence at Nine o’clock, A.M. in Park-Street Church, and will be as follows:—

Sacred Music—Prayer by Rev. Mr. Wisner—Address by Rev. Louis Dwight—Prayer by Rev. Mr. GREEN—Sacred Music.

It is intended that the Services shall be closed by 11 o’clock—so that persons who choose can have an opportunity to attend the other public services of the day.

A Contribution will be taken in aid of the funds of the American Colonization Society.

THE DAYS OF OUR FATHERS.

Extract of a Letter to the Publisher of the Recorder, dated Marietta, Ohio, May 5, 1823.

“I rejoice to hear of the hopeful beginning of a work of grace in your city. O that it may spread from house to house, and from heart to heart, till truth shall gain a triumphant ascendancy over all opposition!”

I have lately seen, advertised in your paper, an account of the Revival in Boston, 60 years ago, by Rev. Thomas Prince.—He was my mother’s uncle. In reading some of his sermons which I have in my family, (and which have been handed down to us,) I could not help noticing, in perusing a particular paragraph, the great contrast between the religion of Boston at that day, and at the present. I have reference more particularly to the DOCTRINES of that day and this.—Speaking of the character of the Hon. Josiah Willard, Esq., Secretary of the (then) Province of Massachusetts, he says, that “he felt the quickening & sanctifying power, & relished the sweetness of the DOCTRINES of the Gospel preached in our New-England Churches, which he found to be the very same which were commonly taught in the Church of England, in the reign of Queen Elizabeth, King James I. and King Charles I.”—He then brings into view some of these doctrines—such as “the universal depravity of mankind”—the necessity of “a change of heart by the gracious influences of the Holy Spirit,” and “the unsearchable doctrine of the Divine Trinity,” in such a way, as at once to manifest his own cordial approbation of the sentiment.

Of Mr. W.’s belief of this latter doctrine, Mr. Prince remarks, that he firmly believed it was most plainly revealed in scripture; and so interwoven with the entire frame of the Christian revelation and religion, that if it be taken away, the wonderful fabric of Christianity would fall to pieces, and the utmost confusion would be introduced into the minds of its professors. And he was so much grieved that he could scarce enjoy any rest at the pernicious attempts of some among us to undermine this great and fundamental doctrine. He clearly saw that the inspired Oracles ascribe the same Divine perfections, titles, works and worship to the Divine FATHER, WORD and SPIRIT, which belong only to the one true God;—that they absolutely forbid divine worship to be paid to any other.” &c.

I think that this may be viewed as a specimen of the doctrinal religion which prevailed at that day, in Boston, both among Ministers and people. But, alas! how different is it, in these modern times!—Well may we lament it. For, “if the foundations be destroyed, what can the righteous do?”—But, we hope, and have reason to believe, that the time is now near, when the Spirit of grace shall descend upon your city. And, “when He is come, He will guide you into all truth; and religion shall prevail in its primitive purity.”

Yours, &c. SAMUEL PRINCE ROBBINS.

From the Christian Mirror.

A DEVICE OF THE ADVERSARY EXPOSED.

Twenty or thirty years ago, it was fashionable for hardened sinners of some information to avow themselves Deists or Infidels. But these words shocked the more considerate part of the community; and they have not been so successful in building up their cause as they had anticipated. The same characters however still exist among us, and they have the same opposition of heart to the humbling doctrines of the cross. But they are clad in a very different garb, and now assume the name of “Christian,” or “Liberal Christian,” and have attached themselves to those denominations called Universal and Unitarian. They have abandoned harsh names. Universal salvation is a pleasing sound; and no person in this enlightened age will deny the existence of one God.—Thus they are subtle in their plans, and their number is increasing in this region. Some of their teachers too have much knowledge of human nature; are very active, and well know what language will suit the feelings of the carnal heart. They are not contented to smooth the way to perdition for themselves alone; but embrace every favorable opportunity to propagate their errors, and make proselytes. They have now a number of periodical papers published in various states. These generally bear very specious names, and at first are calculated to attract the attention of real Christians;—but are devoted to the cause of error. Thus they take the simple with guile, and

lie in wait to deceive. Reader: think of this, and be on your watch. “Be not deceived, that shall he also reap.” “These shall go away into everlasting punishment, but the righteous shall have life eternal.”

BOSTON RECORDER.

SATURDAY, JUNE 23, 1823.

SOUTH SEA ISLANDS.

Yearly Report of the Missionary Stations of Tahiti and Eimeo—May, 1822.

Matai.—152 adults and 87 children have been added to the baptized. 41 have been received as communicants. The missionaries mentioned here are, Nott, Wilson, and Haywood. They preach steadily not only at Matai, but at Papaoa where the Queen and her sister with the young king reside. The whole number of baptized at this station is 264, children 137—communicants 75, candidates for baptism, 40. 25 adults and 96 children attend school.

Wilks Harbor.—Mr. Crook is stationed here. Adult baptisms the past year, 38—children baptized, 71. The whole number of the baptized is 323 adults, 193 children. Candidates for baptism, 28. Communicants, 73. Marriages, 17. The adult school assemblies every morning at 9 o’clock, from 100 to 150. Two members of this Church, Moorea and Terace, have been sent apart and are forth as Missionaries to the Paumotu Islands.

Burder’s Point.—The whole number baptized at this station from August 1819 to May 1822, 355 adults and 300 children. Communicants, 31. A collection of Hymns, a Spelling-Book, and small system of Arithmetic have all been published in the Tahitian language the past year. The Acts of the Apostles, in the press. The schools are making great progress, not only in the reading, but in the comprehension of the Scriptures. Mr. Darling is stationed here.

Papara.—The people are building a comfortable dwelling house for Mr. Jones—and a new chapel is to be erected without delay. Mr. Davis has baptized during the year 107 adults and 84 children. 32 have been admitted to the Lord’s Supper. The number of communicants is 70. This, and the adjoining districts of Atimono, Peperuri, and Papeari, are about 700 adults and children that attend school, and their progress is encouraging.

Roby’s Place, Eimeo.—The Mission on this Island has been prosperous and encouraging. Regular preaching has been well attended—hearers attentive, and at times, apparently much impressed. 41 adults have been baptized—many children. 15 have been admitted to the Lord’s Supper. Mr. Platt has itinerated through the Island with success.

OSAGE MISSION.

From a Letter under date of April 17, written by an Assistant Missionary, Mr. A. Jones, at Hannibal, we make the following extracts:—

“Notwithstanding there are two missionary establishments among the Osages, still, perhaps, I may with safety be said that the set time for them has not come; their ears seem to be stopped, their eyes closed, and their hearts hardened.

“But few of their children are under missionary instruction. They have an idea that their situation is more desirable than that of any other nation, and that it is greatly degrading to their children, to place them under Christian instructors. Perhaps they are nearly as much degraded and helpless as any nation that can be mentioned, notwithstanding their favorable opinion of themselves. It may possibly be said with safety that there is hardly a tribe in the vicinity which is not at enmity with them—and they are at present scattered, that they cannot by any means defend themselves against a formidable attack. Their situation is truly deplorable and will doubtless remain so, until converted by the power of the mighty God.

“Our school for more than six months past has rather decreased than otherwise. The cause of this, is, that the Great Osages have removed their village to quite a distance from us; and they say they are afraid to leave their children with us, lest they should fall into the hands of their enemies. So blind are they to their own best good! Little do they realize that they would be much safer here than they possibly can be in the heart of the Osage nation. We have now only nine scholars, of whom eight are girls. Three of these can read easily in the Testament—one of the three has been with us but six months. Several promising children have been taken away, and none have yet returned.

“As to the improvement of our establishment, we are slowly advancing. We expect to put in acres under cultivation for grain and vegetables. More than 70 acres are already broken up. The spring has been wet, and consequently vegetation is backward. Our family is in tolerable health. Brethren Pixley and Montgomery reside in the Osage village for the purpose of learning the language, on the attainment of which, our success greatly depends.”

THEOLOGICAL SEMINARY IN VIRGINIA.

This Institution is to be established under the auspices of the Presbytery of Hanover; this body will exercise a general superintendence of the Seminary, appoint the Professors, raise funds, and make an annual report to the Synod and General Assembly. They will appoint a Board of Trustees, seven Clergymen and five Laymen—to be divided into three classes, one of which will go out of office every year, and others be elected to their stead.

No person may be admitted to the Seminary without satisfactory testimonials of good moral character, and of full communion in the church of Christ; nor without a Diploma from some College of established reputation, or an examination before the Committee of the Board.

The plan of the Seminary embraces three Departments—Biblical Criticism, Christian Theology, Ecclesiastical History and Church Government. The whole course of study will occupy three years. The Professors must be Presbyterians—and the doctrines taught, conformed to those of the Presbyterian Confession of Faith.

At the close of each term an examination of the students will be held in the presence of the Board of Trustees or a Committee of the Board. At the close of the year, an examination in all the steps

POLITICAL SUMMARY.

FOREIGN.

Spanish and French Affairs.—The last papers received at New-York from Spain, declare that the nation is adopting energetic measures in every direction to repel their invaders. The wealthy inhabitants are withdrawing themselves from towns and cities, which are likely to be occupied by the enemy, and the militia were arming and organizing. Catalonia, which has been suspected of friendly intentions towards France, has come out its most violent enemy. The celebrated Empecinado and Chaleseo, have issued animated addresses, in behalf of the Spanish cause. These men were greatly dreaded by the army of Napoleon.

The Count de Abisbal has 12,000 fine troops in the vicinity of Madrid, determined to make a bold resistance, and the Cortes have provided for the organization of foreign troops, & for the Guerrillas. The Spanish authorities have issued a brief and energetic Declaration of War against France, signed by the king, in which he says, in substance, that in consequence of French aggression, it has become his duty to repel force by force, and authorizes and commands the competent authorities to commit hostilities upon her by every act of aggression in their power, authorized by the law of nations.

It is stated that the Spanish Constitutional General, Mina, had got a large force between the French troops and their own frontier, with a view of intercepting their communication with France. The French accounts, however, say that Mina will soon find himself surrounded by troops superior to his own.

The London Sun of May 10th says, "It is now certain that Russia has assembled an army on the Vistula, and the rumours of the intended journey of the Emperor Alexander, to Bad-Ens, seem to indicate the manner in which this force is meant to be employed. Projects have been attributed to his Imperial Majesty, which if true, would be rather inconsistent with the character of a faithful ally of the French Government, and would give the Spaniards no reason to apprehend anything from Russian hostility? We shall not otherwise allude to the alleged projects at present. All that we have to say is—that affairs are obviously approaching a crisis which must involve Europe in another general war. We have always, as our readers know, anticipated that the frantic attack upon Spain would bring matters to this pass at last. We therefore shall not be surprised by the tremendous events which are at hand. Unless the war between France and Spain be brought to a speedy close indeed, either by the triumph of the French or by a peace founded on mutual concessions, England will be forced into the conflict sooner than the public generally apprehend. We make this assertion on no light grounds; and from no other motive than a desire to put those on their guard, who might be injured, by a sudden change of the policy of this country. It will be seen that we do not trifle with a subject so serious. In the highest political quarters it is now believed that our neutrality cannot be much longer maintained."

Aid to the Greeks.—A great meeting was held in London on the 15th of May in which Lord Milton presided, when sundry resolutions were carried, unanimously, for the purpose of aiding the Greeks in their efforts to emancipate themselves from Turkish tyranny.

Fall of Saragossa.—A London paper of May 11, gives an extract of a letter from Madrid, dated April 30, which states, "We have received here the news of the fall of Saragossa; but as it was well known that Ballasteros had orders not to defend it, and even to dissuade the people of Saragossa from defending it, as it was their intention, it has caused no sensation here. From Seville they write that the best spirit reigns there. Abisbal is extremely active, and no one doubts his sincerity. He will, it is said, go and join Ballesteros, and act on the rear of the Duke d'Angoulême. The official declaration of war against the French was received with cheers by the crowd. It is evident that the French will not advance their cause by the occupation of Madrid. It will only be the moment for beginning hostilities."

Portugal.—Under date of Lisbon, April 18, it is stated that the most energetic dispositions, have been made by the government in consequence of the invasion of the Peninsula by the French, one of which is to increase 20,000 men the army with which Gen. Regio is pursuing the traitor Amarante. Nothing (say the writer) ought to be omitted; as there is not a Portuguese, however narrow his understanding, who does not know that the cause of Portugal is inseparable from that of Spain, and who does not see in the rebellion of Selviera the hand and views of the French government.

Latest from Spain.—The brig Canton, Capt. Tunison, arrived at this port on Wednesday afternoon, in 33 days from S. Andro, Spain. The following is an extract from Capt. Tunison's Journal, kept while at S. Andro:—

May 20.—By this day's post, the defeat of the French is confirmed. The battle was fought within a few leagues of Catalonia. The two armies consisted of 20,000 men each. The loss of the French is stated to have been 5000 men; that of the Constitutional army 3500.

In addition to the foregoing, we learn verbally from Capt. Tunison, that he saw a copy of the official account of the battle, mentioned under date of the 20th May, which represented the French to have been completely defeated. The Spanish forces were commanded by Gen. Mina. The greatest enthusiasm prevailed at S. Andro, and in the neighborhood; and even the females volunteered their services to the Constitutional army, in defence of their country.—Glas.

Mr. Perkins' Invention.—The London papers contain many notices of Mr. Perkins' new application and modification of steam, which it is said by some will prove of as great importance as the first discovery of its powers to propel machinery. A letter from an American gentleman in London, dated April 25, 1823, states that "A boat which Mr. Perkins is now constructing to ply between London and Margate, will, he confidently expects, move at the rate of 15 miles an hour. His numerous inventions are producing a rapid fortune, particularly those for bank notes, engraving, and for printing calicoes by means of an engraved cylinder, which passing over the cloth performs the work, which was formerly done by manual labor."

DOMESTIC.

From our African Colony.—By an arrival at Baltimore, late intelligence has been received from the American colony at Mesurado. The U. S. ship Cyane, Capt. Spence, arrived at the colony on the 1st of April, and found the colonists in a most wretched state—they had not only been attacked by the natives, by which their numbers were greatly diminished, but were suffering from the want of materials for building a shelter from the open air. It was said to be more owing to good fortune than to their means of defence, that they were not all butchered by the savages who surrounded them—their defence against thousands being only two or three small cannon enclosed by a rail fence for a breast work. Nothing could have been more seasonable than the arrival of Captain Spence, who furnished them with supplies of provisions and other necessary articles, and with arms and ammunition, built for them a strong stone castle and mounted several guns—this, when he sailed, required only the exertions of the colonists for about two days to make it a complete defence from any attack of the natives—he also refitted the U. S. schooner Augusta, and left her under the command of Lieut. Richard Dashiell, with instructions to afford every assistance to the colonists. The Cyane's crew, after leaving the Coast of Africa, became very sickly, a number of them died on the passage—several officers who

were sick, were happy to state, are now convalescent. The ship is at present in a healthy state. Captain Spence has been in ill health for several months—he will return to the United States immediately.

Subsequent accounts state "that the Cyane had lost a number of her officers and men, since her departure from the coast of Africa. Drs. Dix and Fell, and Purser Atwood, Midshipman Kirk, all forward officers, and about forty men have fallen victims."

[Con. Journal.]

The Russian Emperor, according to letters written from Washington has receded from the ground taken respecting the jurisdiction of the North West Coast, and revoked his ukase on the subject.

Making Pins.—A New York paper observes that a Mr. Whittemore has so improved a small machine for making pins, as to make from the simple wire 30 per minute, completely headed and pointed entirely with the machine, with only one hand to turn the crank. They are much better than imported pins, because the head and shank are one piece. In London, the most pins that can be made in a minute are fourteen.

Gold mine.—A gold mine has been discovered in the County of Anson, N. C. two miles from Rocky River. The ore is said to be exceedingly pure, and sells readily in its crude state at 91 cents the penny weight. A piece has been dug up, weighing forty ounces, equal to \$728, and another piece weighing twenty two ounces, equal to \$340, 40 cents. Gold is found no deeper than three and a half feet below the surface.

Tea.—A North-Carolina paper states that it has been fully demonstrated after trial, that Hyson Tea may be raised in that State.

Emigration to Canada.—Emigrants from Great Britain are making their way into Canada, the present season in great numbers. The last steam boat from Quebec to Montreal brought 630 settlers, chiefly from Belfast.

Large Fleecce.—On the 2d inst. Mr. Aaron Sherwood of Bennington, Vt. sheared from one sheep 18 lbs. and 14 ounces of washed wool; which is of good quality and about 16 inches in length. The sheep is four years old this season, and weighed with the fleece on, one hundred and seventy eight pounds. This is said to be the largest fleecce ever sheared in the United States.

Hessian Fly.—The Harpers Ferry Press observes that the fly continues its destructive career in the wheat fields; and that this punctual but unwelcome visitant has blighted the fairest hopes of the farmer, and changed the verdure of spring into an emblem of famine.

A Cold Snake.—In Orange County, New York an ox was near being killed by a black snake, which wound itself about his neck.

Pistareens.—The Banks in the city of Philadelphia having ascertained the value of Pistareens by an assay at the Mint of the United States, to be nearly 17 cents, have determined on receiving them from depositors at that valuation.

Punishment of Carelessness.—An owner of a hackney coach in New York has been fined fifty dollars for the act of the driver in so negligently, carelessly, and unskillfully turning his carriage, as to overset it, in consequence of which one of the passengers was injured in his knee.

A narrow escape.—Near Bellefonte, Pa. a man lately discharged his rifle near the road. Two ladies and a gentleman were passing at the time in a waggon, and the ball entered the waggon and passed through the bonnet of one of the ladies, close to her head.

Death by drowning.—A youth named Thomas Butler, who was bathing in Savannah River, Ga. and a negro man who swam to his assistance, when exhausted and sinking, were both drowned on the 7th inst. The youth caught him round the neck with so firm a grasp as to paralyze his efforts, and they sunk to the bottom together.

Fires.—In New London, N. H. on the night of the 8th inst. a large and commodious dwelling house, owned and occupied by Messrs. John and Amos Page, with most of its contents was destroyed by fire. The house was well finished and filled with the necessities of life, but nearly all was lost. The family escaped, although they lost most of their clothing. Loss estimated at \$3000.—In Troy, N. Y. on the 6th inst. a building occupied as a dwelling house, store by Mr. M. Carter, was burnt. The family narrowly escaped with their lives, without saving any property or clothing.

Death by Lightning.—A man by the name of Symonds was killed by lightning in Bradford, Mass. on the 18th inst.

Theft.—At Savannah, Ga. a Grocery Store was entered between one and three o'clock in the morning of the 4th inst. and the iron chest carried away. It contained in notes and due bills upwards of fourteen thousand dollars; and in bank notes, specie and gold, eleven hundred and fifty six dollars.

Claims for Militia Expenses.—George Sullivan and Joseph H. Pierce, Esquires, have been appointed by the Governor and Council of Massachusetts, agents for the purpose of advocating the claims for militia expenses on the General Government, incurred during the late war. They will proceed to Washington, where Gen. King, agent from Maine is expected to co-operate with them.

MARRIAGES.

In Boston, Mr. Edward Shepherd to Mrs. Mary Haskins; Mr. Valorous S. Merrifield, to Miss Prudence Piper; Mr. Edward Callender to Miss Mary Hooper; Mr. Obadiah White of Charlestown, to Miss Eliza Stodder; Hon. Wm. Crafts, of Charlestown, S. C. to Miss Caroline Crafts Homes; Mr. Nathaniel Delano to Miss Sarah G. Thompson; Mr. Isaac Bangs to Miss Alicia Lecain.—In Charlestown, Mr. George Passarow to Miss Ann Power.—In Newburyport, Mr. Elisha Hutchinson to Miss Harriet Morrison.—In Northampton, Mr. William Grant, of Springfield, to Miss Naomi Clark.—In Salem, Mr. David Grant, to Miss Eliza Kimball; Mr. Stephen Daniels, Jr. to Miss Abigail Floyd.—In Gloucester, Capt. Walter Knowlton to Miss Esther Lane; Mr. Charles Knowlton to Miss Dorcas Lane.—In Brookfield, Mr. Jay White of Amherst to Miss Caroline Wood, of the former place. In Putney, Vt. Hon. William D. Williamson, of Bangor, Me. to Miss Susan White, eldest daughter of Hon. Phineas W.—In Bucksport, Me. Mr. Loring Skinner, merchant, to Miss Hannah G. Darling.—In New-York city, Mr. John Deering, of Portland, to Miss Sarah L. Lockwood.—In Wiscasset, Me. Isaac Coffin, Esq. to Miss Isabella Wood.—At Portsmouth, Mr. William Bailey, to Miss Jane Bell; Mr. Andrew Anderson, to Miss Nancy Witham.

DEATHS.

In Boston, Mrs. Clarissa, wife of Mr. Joseph Goddard, aged 21; Mr. Gershon Bowker, 47; Mrs. Peggy Ewell, wife of Mr. Joseph E. 58; Alexander McKay, a native of Scotland, 76; George Simpson, 10 mo. son of Mr. Wm. S.; Mrs. Elizabeth, wife of Mr. John Ewell, 58; Mr. David Lewis; Mr. Charles Edwards, 47, a native of England; Mrs. Anna, 88, widow of Wm. Knight, Esq. and daughter of the late Leonard Vassal, Esq.; Mr. Samuel S. Wallis, 48; Miss Sally Cleverly, 24; Mr. John Luere, 51; Mr. William Scudder, 57.—In Charlestown, Frederick, son of Mr. Jacob Hall, 17; Mr. Henry Edmunds, son of Mr. John E. 20.—In Milton, Mr. William Humphrey, 40; Mrs. Mary Vose, relict of Mr. Nathan Vose, 73.—In Waltham, Mr. George Lawrence, 73.—In Exeter, Gen. Nathaniel Peabody, 82, a patriot of the revolution.—In Chelsea, Mrs. Sophia Louisa Scovill, of this city, 19.—In Hingham, Capt. Lincoln Barnes, 34. His death was occasioned by a severe contusion on the head, from the falling of a spar, while in the act of unstepping the mast of his vessel.—In Springfield, Mr. Ebenezer Russell, 83.—In Carver, Mr. George Ellis, 88; Capt. John Ferguson, 76.—In Gardiner, Mrs. Experience Fisher, formerly of

Canton, Mass. 84.—In Winthrop, Mrs. Mary Fairbanks, formerly of Medway, 73.—In Randolph, Capt. Jason Hunt, 27.

In Smithfield, R. I. Daniel Winsor, Esq. President of the Smithfield Exchange Bank, 61.—In Middleborough, on the 13th inst. Mr. Thomas Simmons, 73. On the 15th, Mr. Benjamin Capen, 21.—In Farmington, Col. Noadiah Hooker, 86. He was a soldier of the revolution, and was in service during most of the war.—In Wiscasset, Mrs. Caroline, wife of Mr. Jeremiah Pike, 22.—In Dublin, N. H. Mrs. Hannah Snow, wife of John Snow, Esq. formerly of Sterling, 65.—In Wilmington, Del. Rev. Thomas Read, D.D. for many years an exemplary christian and excellent preacher in the Presbyterian Church.—In Dublin, Dr. Thomas Troy, Roman Catholic Archbishop of Dublin, 83.

AMERICAN EDUCATION SOCIETY.

A Quarterly Meeting of the DIRECTORS of the American Education Society, will be held at the Hall of the Massachusetts Bank, on Wednesday July 9, at 10 o'clock, A. M.

On the day previous, at 3 o'clock, P. M. a Committee appointed by the Board, will attend at the same place to examine the claims of such as may apply for the assistance of the Society.

June 28.

ASA EATON, Clerk.

New Series of Religious Tracts.

LINCOLN & EDMANDS, Agents to the Evangelical Tract Society, have published at one mill a page, The Happy Family; End of Time; Danger of Delay; Friendly Exhortations; Scripture Truths; Experimental Religion; Practical Religion; Faith Triumphant; Self-Examination; The Pious Orphan Boy; Religious Education; Alarm to the Thoughtless; Power of Conscience; Appeal to Christians on Prayer; Religion in the Cottage; True Religion; Remarkable Conversion; History of a Convert; Life of Col. Gardiner; Traits of Early Piety.—Also, for sale at same price, Great Question answered; Fuller's Experience; Friendly Visit to the House of Mourning; Miss Sinclair's Letter on the Christian Faith.

Antiquities of the Jews, carefully compiled from authentic sources, and their customs illustrated from modern travels. By WILLIAM BROWN, D.D. 2 vols. June 28.

DWIGHT'S THEOLOGY.

SEVEN sets of the elegant first edition of this work, handsomely bound, being all which remain in the hands of the publishers, for sale by DAVID HALE, No. 7, Kirby-Street.

P. S. Some months will elapse before the second edition will be ready for delivery. June 21.

IMPROVED SCHOOL GEOGRAPHY.

Montpelier, March 8, 1823.

J. MADISON presents his respects to the Rev. Dr. Morse and to his Son, with acknowledgements for the copies of the "New System of Modern Geography," and the "New System of Geography Ancient and Modern," with which he has been favored.

He has not been able to give them a particular examination. A very cursory one has left no doubt, that each will bear a very advantageous comparison with any similar compilations; whether its merits be tested by the materials and plan of the work, or by its literary execution. "The General Views," particularly of the United States, and as amplified in the larger work must make it extremely interesting; and the sketch of "Ancient Geography" forms a supplement to the smaller one. The several maps in the atlas, have the appearance of more than ordinary neatness.

Messrs. Richardson & Lord.

Gentlemen—I have examined with due care and attention, your late edition of Morse's Geography. I think the work, in every respect, well adapted to the use of schools, and most cordially recommend it to the American public.

With respect, yours truly, A. PARTRIDGE.

Military Academy, Norwich, Vt. March 25, 1823.

Letter from Samuel L. Mitchell, M. D. dated New-York, May 21, 1823.

Messrs. Richardson & Lord—I have examined the late edition of Morse's Geography and Atlas as far as circumstances have permitted. It is agreeable to find Dr. Morse, the father of our free-donian geography, yet occupied in an employment for which he is so well capacitated. Judicious epitomes of all the sciences are exceedingly useful, especially for young persons, and none perhaps more instructive than of that which gives the history of our planet, and of the relation it bears to the other parts of the system to which it belongs. Among other matters worthy of approbation in the book, are the priority the author gives to our own country, the exercises on the same, and the abstract of the habitable globe as connected with ancient history. There is no doubt in my mind of its fitness to answer the purpose for which it was compiled, and by the aid of the maps to impart those general views which must precede an acquaintance with detailed knowledge.

Letter from the Preceptor of Monson Academy, dated May 13, 1823.

Messrs. Richardson & Lord.—I received not long since from you, a copy of Morse's School Geography, with a request to examine it. Previous to receiving this, it had been introduced into the Academy in this place, and I had some opportunity to become acquainted with the work. You will of course conclude that I consider it as among the best books of the kind that we have. I have taken some pains to compare it with others of a similar design, and I do not hesitate to say, that in my opinion, this has the advantage over all I have seen. The name of Morse undoubtedly stands at the head of the Geographers of this country. If others have been successful, they have owed their success in some degree, at least, to the mass of information which he has collected. No man I had supposed, would dispute his claim to the thanks of the public, both as having been the first to enter upon the subject, and as having accomplished more than any other person. He certainly has done well, and until some work other than what has appeared, is offered, I shall deem it my duty to make use of Morse's, as being among many that are good, decidedly the best.

Westfield Academy, April 30, 1823.

I have examined with much interest and satisfaction, Morse's New System of Geography, ancient and modern, and I consider it well worthy of the high commendation it has received. I deem it no disparagement to the excellent systems now in use, to say that it is superior to any; and I shall take measures to introduce it into the Academy at this place. I am yours respectfully, PARSONS COOKE, Preceptor.

The twenty-third edition of the above work accompanied with Ancient and Modern Atlases, lately published and for sale by Richardson & Lord, No. 75, Cornhill. June 28.

NOTICE.—The subscriber having been enabled so far to collect his concerns, as to be able to meet the demands against him, requests all those who have any, to call and receive their dues, and all those who are indebted, to make payment, at his usual place of business, No. 8, Phillips Buildings, Water-street, where he will be happy to attend to the orders of his friends and former customers, for Groceries generally.—Ship stores, and stores for families, will be carefully put up, and sent to any part of the city free of expense. He has now on hand, of superior quality, Olive Oil; Old Pot Flour; Salmon Trout, in kegs; White Wheat Flour; Peach Brandy; Old Whiskey; and Cognac Brandy.—ALSO—10,000 pounds of Twine; 3000 Gunny Bags; 100 gross Wine and Porter Bottles; Prime Rice—Hemp Seed; Velvet Corks, in small bales; Fine Apple Cheese, in boxes. June 28. JACOBUS THAYER.

of the year. The Board will determine whether these examinations shall be sustained.

Any student, guilty of any immorality, or giving evidence of a want of piety, shall be dismissed from the Seminary, by the Faculty, with the advice of a Committee of the Board.

The improvement of the students in piety will be an object of particular attention; and there will be two stated times of worship every day, when the Professors and the Students shall attend for reading the Scriptures, singing and prayer; and the Sabbath will be wholly employed in exercises suited to produce a pious and devout frame of mind. There will be two vacations in a year—one of five weeks in the spring—another of five weeks in autumn.

As soon as the funds of the Seminary will permit, an annual appropriation shall be made for the purchase of such books, as may be most necessary for the use of the Institution—and these books shall be used by the students under such regulations as the Faculty may prescribe.

These are the bare outlines of the plan—a plan which we trust will be crowned with the smiles of Heaven, and result in giving to Virginia no small number of men who shall arise in the spirit of Davies, to "blow the trumpet in Zion." The Institution is expected to go into operation next fall.

RELIGIOUS SUMMARY.

Bible Cause.—We have not yet received our London Magazines, and are indebted to the New-York Religious Chronicle for the fact—that the distributions of the British and Foreign Bible Society, have been greater the last year than in any preceding one. The grand total circulated by this Society alone exceeds three million copies.—The Russian Bible Society printed also, 160,000 copies of the Scriptures at St. Petersburg the last year, and intend printing 100,000 more this year. These have been circulated among the Cossacks and Tartars of various nations—and even among the Chinese, to the confines of that vast nation.

Dr. Chalmers.—This distinguished Divine gives the following reasons for resigning his pastoral charge in Glasgow, and accepting his appointment to the Professorship of Moral Philosophy at St. Andrews. The first reason is necessity, founded on the imperative consideration of his health. He found it impossible to acquit himself any longer both of the personal and mental fatigues of the pastoral office. The second reason, is conscience—he could no longer consent to have his attention divided between the duties of his profession and those studies of general philanthropy to which circumstances had called him; he felt that he could not retain the office of Pastor without injustice to his parish and congregation—"without in fact becoming substantially, and to all intents and purposes a pluralist."

The importance of the Professorship to the interests of religion, he regards as very great—much greater than the office of a minister in a single congregation—Moral Philosophy stands at the head of all human sciences, and is capable of being turned into an instrument for guiding aright or most grievously perverting the minds of those who are to be the instructors of the succeeding age.

Dr. Chalmers states, that the appointment to this Professorship, is the seventh that has been submitted to his consideration since he became connected with Glasgow.

Rev. John Harle, formerly a Missionary of the London Missionary Society, but for the last year his life in connexion with the Baptist Missionary Society, died at Chinsurah in August last. His loss severely felt, on account of his thorough knowledge of the Bengallee language, no less than his distinguished moral and religious qualifications.

A Jewish Association has been formed recently at Oletzko, on the frontiers of Poland, for promoting the conversion of the Jews to Christianity.

Union Mission.—Mr. George Requa and Miss Cleaver having obtained the consent of the Board, left Union, March 26, and arrived in New-York, May 4—both of them in ill health. Mr. R. expects to return as soon as his health will allow.

The Orages still manifest an unaccountable aversion to leaving their children in the mission family for instruction. They promise well, but rarely perform. The Missionaries feel very properly on the subject and are waiting in faith and patience for the Lord's time to touch the hearts of the poor Indians and convince them of their true interest. Mr. Vail says, "already have we had cause for humiliation in not being able to accomplish the views of the Society and our own views. But we need all this, and much more."

A spirit will not always labor in vain. The Lord will assuredly smile on it.

Liberty of Missionaries.—Toward the close of the last year, a subscription paper was circulated among those of the Mission family at Harmony, who had not given their property to the mission, & among hired men, and upwards of \$200 were raised in redeeming a man of color from slavery, that he might have an opportunity to study with a view to gospel ministry.

American Missionary Register.—Since this publication has become the property of the United States Missionary Society, within the last six months, the number of subscribers has increased more than 2000—and a new edition of the first numbers is required to meet the subscriptions which have been returned.

The receipts of the United Foreign Missionary Society in the month of May, were \$1,734, 31.

The expenditures of the same Society last year exceeded the receipts by \$5,840.

The same Society has 165 Auxiliaries—61 of which have contributed money—and 34, clothing, provisions, &c.—from the remaining 70, neither remittances nor communications have been received.

Philadelphia Sabbath School Union.—The sixth anniversary of this institution was held the 27th of May. From the Report, it appeared that the number of scholars in this Union is 419, Teachers 4891, scholars, 37,300. Several resolutions were accompanied by appropriate addresses by Dr. Green and Staughton and Rev. J. J. The Report is mentioned as an interesting document, comprising several facts in proof of the usefulness of Sabbath school instruction, and of the increasing interest which is manifested for its extension.

Methodist Episcopal Fund of the Methodist Episcopal.—The Trustees of this fund "for the re-

lief of itinerant, superannuated and worn out Ministers and preachers of the Methodist Episcopal Church, &c." were incorporated in 1797 by the Legislature of Pennsylvania. It amounts to \$24,123, 91—the interest of which only is applicable to the objects specified in the Charter, and is divided equally among the 12 Conferences belonging to the Methodist connexion. The present year it is \$120 each.

Baptist General Association of Virginia.—This body held their first meeting at Richmond, on the 7th inst. It is formed by delegates from the District Associations, of which there are 19 wholly and 3 partly in the State, comprising upwards of 300 churches. The destitute state of many of these churches, and of some whole counties gave rise to the General Association—the object of which is, the combined and systematic effort of the whole denomination, to supply such churches and destitute places. A Board of 21 Directors was appointed by the General Association to carry its plans into operation, and two preachers were appointed to itinerate in the western part of the State.

Alleghany College.—President Alden has issued a Circular, under authority of the Trustees of this Institution, addressed to the German population of Pennsylvania, on the subject of establishing a "Professorship of German Literature and Science." In this document, it is stated that the Library of the College comprises books in thirty different languages, and is the first, except one, as to the excellence of the selection and in point of value, belonging to any Collegiate institution in the United States. The Winthrop Professorship of Natural Philosophy, is so named in honor of the late Hon. James Winthrop, L. L. D.—and the Architectonic Mathematical Professorship is so named in honor of the Masonic Fraternities who have generously undertaken to endow it. An edifice is in progress, named Bentley Hall, in honor of the late Rev. W. Bentley, D. D., which is 120 feet by 44—and will afford ample accommodations for the library, philosophical apparatus, chemical laboratory, two of the Professors with their families, and 100 students.

A Measure to prevent the Profanation of the Sabbath.—The Ecclesiastical Convention of Congregational and Presbyterian Ministers in New Hampshire, at their meeting in Concord, on the 2d inst., received the following report from a Committee, which we suppose to have been adopted.

1. That the Ministers of the Gospel call the attention of this christian community to the subject in their public discourses, and particularly that the 3d Sabbath in July be devoted to this subject.

2. That it be recommended to the members of our churches to be importunate at the throne of grace that God would pour out his Spirit, and check this prevalent evil in our land.

3. That the friends of Zion endeavor to call the attention of those who are vested with authority to this subject, that their influence may be exerted in discountenancing and suppressing this vice.

Apprentices.—In Philadelphia, a Bible School has been opened for the benefit of this portion of hitherto neglected youth. Judicious and well qualified instructors are provided. The school is open every Sabbath at 8 o'clock, A. M. and at 2 o'clock, P. M.

Dedication.—A new building has been erected in Arch-street, Philadelphia, for the Rev. Mr. Skinner and his Congregation. It was Dedicated June 7. Sermon by Rev. Dr. Miller, of Princeton. This is the third sanctuary very recently dedicated in that city.

Reveries have commenced in Montgomery and Chesterfield, Hampshire County—the work is stated to be powerful, and extending.

The Thames Riverman Society, (Eng.) was commenced and organized Dec. 9, 1822. Under this name are included the watermen, lightermen, barge-men & fishermen of the river Thames, supposed to amount to about 30,000 persons.—The object of this Society is to improve their moral condition. The rules of this Society make it the duty of its officers to visit the rivermen on board their barges, and at their habitations; to attend them in hospitals, &c. when sick, administering to their temporal and spiritual relief; to hold religious meetings on shore for their benefit; and to aid the circulation of Bibles and religious tracts amongst them and the formation of Sunday Schools for the religious education of their children.

A letter from New Zealand mentions that the Ceres, whale ship, of London, was lost on the desolate island of Tonamua (one of the Friendly Islands) in 1821. There were 31 persons on board. The captain sent 12 men in two boats to a neighboring island for provisions. The natives murdered five of them and severely cut the others. At Tonamua, the natives afterwards killed the captain, cooper and a boy.—Fifteen of the crew reached the volcanic island of Mattoo, where they remained 13 months, their food being cocoa-nuts. They were at length discovered and taken off the island by the Missionary Society's ship St. Michael, and landed at Port Jackson.

The Shaking Quakers.—The Militia Law which was recently passed by the Legislature of New-York, it will be recollected, was generally believed to be too severe upon the respectable and industrious settlers of Lebanon; and it was announced that they had broke up their establishment in this State, and moved across the lines into the State of Massachusetts. Previous to this, it also will be recollected, they entered a formal protest against a law requiring of them military duties which they could not conscientiously perform.

The fact in this case is, that there has been no other removal than this—that all the men under 45 years of age continue their avocations in this State, and step across the lines at night to sleep, and return to their work every morning.

[Albany paper.]

Common Drunkards.—A law has just passed the Connecticut legislature, and is approved by the Governor, which provides that idle and drunken persons be publicly posted; that all who sell spirits to such persons be fined \$7 for each offence, and if sold by a licensed retailer or taverner, his license to be immediately declared null and void. The trial may be had before any justice of peace, from whose decision there is to be no appeal.

National Courtesy.—Three sons of Gen. Paetz, have, through the intervention of Gen. Scott, and the consent of the President, "as a mark of his respect to a distinguished officer and of his anxiety to draw close the ties of friendship between Colombia and the United States," been admitted into the Military Academy at West Point.

The Colonization Society held a meeting at Washington on the 4th inst. and passed a resolution, that it is expedient to send to the African Colony this season three or more vessels, to be fitted out from the northern, middle, and southern sections of the United States.

THE NEW ENGLAND TRACT SOCIETY. Agreeably to an Act of the Legislature, passed June 14, 1823, will hereafter be styled

THE AMERICAN TRACT SOCIETY.

POET'S CORNER.

From the *Aberdeen Journal*.

HEAVEN.

There is a land of calm delight,
To sorrowing mortals given;
There rapturous scenes enchant the sight,
And all to soothe their souls unite,
Sweet is their rest—in heaven.

There glory beams on all the plains,
And joy, for hope, is given;
There music swells in sweetest strains,
And spotless beauty ever reigns,
And all is love—in heaven.

There cloudless skies are ever bright,
Thence gloomy scenes are driven,
There suns dispense unsullied light,
And planets beam on the sight,
Illuming the fields—in heaven.

There is a stream that ever flows,
To passing pilgrims given;
There fairest fruit immortal grows,
The verdant flower eternal blows
Amid the fields—in heaven.

There is a great and glorious prize,
For those with sin who've striven;
'Tis bright as star of evening skies,
And far above it glittering lies,
A golden crown—in heaven.

MISCELLANY.

CHEROKEE MISSION.

Letter from Mr. A. Gleason, Assistant Missionary under the direction of the American Board.

Brainerd, March 27, 1823.

My dear Brother, After a long and tedious, (though interesting) journey, I have at length arrived at Brainerd, a missionary station, No. 1, and I improve this opportunity in writing to a brother who is very near my heart. I arrived at this place March 22d, and think (although I feel very desirous to arrive at my destined station) I shall remain here until I have enjoyed one communion season with these dear missionaries of the cross. The sacrament, it is expected, will be administered on the 6th of April, and then I say farewell to Brainerd, farewell to these devoted followers of the Lord Jesus! Should I undertake to tell you how heart-cheering it was to myself to receive so warm a reception from father, Hoit, and the rest of the dear missionary family, and to hear them thus ardent in rendering thanks to the God of missionaries for his protecting care over me thus far, and imploring his continual blessing to rest on me, I should find myself inadequate for the task. None but missionaries can scarcely imagine how strong an attachment exists in a missionary family. When called to separate, O how hard!—Last Tuesday this family were called to realize it. The Rev. Mr. Chamberlain and wife, with two others of Father Hoit's family, left this station for another about fifty miles distant, called Willis Valley. About two o'clock, P. M. the mission family and the scholars were assembled together. Here we all fell down upon our knees before the throne of God, and implored his parting blessing. After prayer, Brother C. who was unable to speak but in tears, addressed the youth. O how affecting the scene! how overwhelmed in tears were the dear children, when brother C. took them by the hand and bade them farewell.

To day my dear brother, I have been much interested by the visit of a Cherokee woman, bringing with her two children, and requesting that the missionaries would take them under their care. She had already four of her children in the school, and now has come again on foot thirty miles, to solicit the missionaries to take the other two. This woman's husband has left her and married again, but she says she does not feel angry at him for it, but wishes him well; and told him that if he was sick to send for her, and she would come and take good care of him. This spirit, my dear brother, I fear but very few of our good females in the north would exercise.

As to accommodations, you may well suppose them not great, neither is their furniture costly. No, while many professors of religion in the north, can sit around their mahogany tables, and eat from their silver dishes, having nothing to bestow or send to the perishing heathen the bread of life, the missionary is, and should be willing to deny himself, and wear out in the Redeemer's cause. The family is making great improvements here. On the Chickamaugh creek has been erected a gristmill, a sawmill, a blacksmith shop, and recently a trip hammer, which has very much excited the attention of the Indians. Not long since an Indian chief coming to get some work done, expressed great surprise at the rapid improvements and the great advantages of them. In a short time he came again, and observing how much work was done by means of water, says, "O well, I suppose the next thing you attempt will be to make the Chickamaugh creek talk." Many encouraging and diverting things I should delight now to tell you, but have not time. Soon I hope you will enter the field, and see for yourself. Although our trials are great, still I find none wishing to withdraw from the missionaries. O let it never be said in a future world, that one poor heathen perished because we were unwilling to endure the hardships of a missionary life. Let our watchword be "Onward," and be ever ready to join the little band of volunteers already on the field crying for help. Adieu, my dear brother; be faithful! not only willing to be bound, but to die for the name of the Lord Jesus, and say with the devoted apostle, neither count I my life dear unto me. Remember me to all my kind friends in Princeton. Yours, &c. ANSON GLEASON.

SABBATH SCHOOL ANECDOTE.

Extract from the 7th Report of the New-York Female Union Society for the promotion of Sabbath Schools.

"C. G., a colored adult, who lived at service in the family of one of the teachers, has, we trust, obtained a good scriptural hope of being interested in the great salvation. About six years ago she became convinced that she was a sinner, deserving the wrath of God, and the fear of dying in such a state, harassed her mind night and day. But alas! those convictions soon passed away, "like the early cloud and the morning dew." From that time till a kind Providence directed her to this school, she constantly resisted the strivings of the Spirit. At times indeed she longed for some kind Christian friend, to whom she could make known the state of her mind; at length the Lord was pleased to raise up for her a kind Christian friend in her Sunday school teacher; through her persuasion, she was led to attend the preaching of the Gospel; divine grace has softened and changed her hard heart. A heavenly light has dawned upon her darkened understanding. She is now rejoicing in the hope and desires of confessing her Saviour before the world. One memorable evening, which I feel can never be forgotten by either of us, she seemed unwilling to attend lecture; I told her, she must not let trifles prevent her, and urged her to go; she did so and I humbly trust it was not in vain; when she returned, she appeared to be in deep distress; I asked her what was the matter? she replied, "every word that Mr. B. said appeared as if he was speaking to me,"—he described my state exactly. Oh I am such a great sinner that there is no hope for me." I assured her there was hope for the vilest, and after talking with her for some time, I committed her to God in prayer. Day after day, she had an increasing sense of the enormity of sin, she opened her mind to me at all times, and I felt that the good work of grace had begun; her constant fear was that these convictions would wear away as formerly;—but while she feared it, I felt there was no danger; that fear led her to pray fervently that God would keep her, and not suffer her

again to stray. The Bible is now her chief delight, and though unable to read it well, it is no longer "a sealed book." I believe her to be an humble follower of the Lord Jesus Christ."

ANECDOTES OF THE REV. JOHN W. FLETCHER.

Among other anecdotes respecting this venerable clergyman, recorded in Mr. Cox's "Life" of him, we find the following illustrations of his habitual kindness and humility. They are related by the Rev. Melville Horne.

"In the contest of humility, kindness and affection, it was impossible to overcome Mr. Fletcher. Every one who knew him can produce instances of this kind. I shall mention only a few. The Rev. Mosely Cherr had once been preaching in his parish, and on their way home, in a dark night, and in a deep, dirty road, Mr. Fletcher carefully held the lantern to him while he himself walked thro' the mire. Pained to see his senior and superior so employed, he made fruitless attempts to take the lantern from him. 'What, my brother,' said Mr. Fletcher, 'have you been holding up the glorious light of the gospel, and will you not permit me to hold this dim taper to your feet?'"

"Once observing my coat dusty with ridings, he insisted on brushing it; yet would not afterwards be prevailed on to let me perform the same office for himself. Mrs. Fletcher, who perceived our contest, said with a smile, 'Then suffer me to do it; for I assure you my dear, you need it as much as Mr. Horne.' 'If you please, my love,' was the reply, 'you shall do it; for you are a part of myself.'"

[Cox's Life of Fletcher.]

FOREIGN SELECTIONS.

ENON.

The new settlement of the MORAVIAN MISSION at Enon, in South Africa, is in a flourishing condition. In the short space of two years, the thicket has been extirpated, and in its place a fine vineyard has been planted, and the lurking places of tigers are converted into comfortable habitations for men. "Imagine my heart felt pleasure," writes one of the Brethren, "when, on the spot where we knelt down in the fresh track of an elephant, two years ago, and offered up the first prayer for the prosperity of this establishment, I now found a beautiful orange-tree, adorned at once with ripe fruit and fragrant blossoms; and, when shortly after my arrival, I was invited to tea under the huge yellow tree, in the shade of which, but lately, there were no assemblies, but those of wild buffaloes, elephants, and other dreaded inhabitants of the desert." [London Investigator.]

CALCUTTA.

In Calcutta an increasing spirit of inquiry is manifesting itself, from which much good will, we doubt not, ultimately result. The heathen inhabitants of this capital of British India, are rapidly abandoning their idol worship, and beginning to doubt the power of their deities to save, and of their Brahmins to forgive sins; but from superstition are passing into the extreme of infidelity and atheism. Some of the native journalists are doubting, and even expressing their doubts, upon the propriety of the horrid custom of burning widows, whilst to their shame be it added, but too many Britons are its advocates.

INDIA.

One of the very active agents of the LONDON MISSIONARY SOCIETY at Bellary, has lately made a tour through the Mysore, &c. to Seringapatam, and before he had reached Bangalore, had halted a considerable time in upwards of twenty large towns, in most of which no Missionary had before appeared, yet were he and a native teacher who accompanied him every where, heard attentively in preaching the glad tidings of salvation, while the portions of the sacred scriptures and tracts in the Telugoog and Canara languages, with which they were plentifully supplied, were sought for with the utmost eagerness, the poor people sitting in groups to read them, or coming with their books in their hands, to ask for an explanation of passages which they could not understand, and not unfrequently requesting their benevolent teachers to stay longer to instruct them in the new and important things which they had first brought to their notice. Proceeding by Bangalore and Seringapatam to Mysore, he was most kindly received by the British resident, and preached to the Europeans and others attached to the court of the Rajah. At Tellicherry, where he was cordially received by the chaplain, who is very honourably engaged in translating the scriptures into Malayalam, and in every other village in his subsequent progress, he distributed his tracts, and addressed an attentive people, who, for the first time, heard with astonishment the Canara language from the lips of an European. In some places, his poor but grateful auditors loaded him with fruit in return for his books. At Cannanore he was gratified to learn, from the officers of the 69th regiment, that the soldiers who had formerly attended on his ministry at Bellary were the best men in the regiment. Amongst the troops still remaining at that station, much good is effecting, and several of them are candidates for admission into the Christian church.

GENEROUS HEROISM OF AN ITALIAN PEASANT.

The following generous instance of Heroism in a peasant, has somewhat even of the sublime in it. A great inundation having taken place in the north of Italy, owing to an excessive fall of snow in the Alps, followed by a speedy thaw, the river Adige carried off a bridge near Verona, except the middle part, on which was the house of the toll-gatherer, who, with his whole family, was in momentary expectation of certain destruction. They were discovered from the banks stretching forth their hands, screaming, and imploring succour, while fragments of this only remaining arch were continually dropping into the impetuous torrent. In this extreme danger, the Count of Pulverini, who was a spectator, held out a purse of one hundred sequins, as a reward to any adventurer, who would take boat and save this unhappy family. But the risk of being borne down by the rapidity of the stream, or being dashed against the fragment of the bridge, or of being crushed by the falling of the heavy stones, was so great, that not one of the vast number of lookers-on had courage enough to attempt such an exploit. A peasant passing along, was informed of the promised reward. Immediately jumping into a boat, he, by amazing strength of oars, gained the middle of the river, and brought his boat under the pile, when the whole terrified family safely descended into it by means of a rope. "Courage, (cried he) now you are safe!" By a still more strenuous effort, and great strength of arm, he brought the boat and family to shore. "Brave fellow!" exclaimed the Count, handing the purse to him, "here is your promised recompense." "I shall never expose my life for money, (answered the peasant,) my labor affords a sufficient livelihood for myself, my wife, and children;—give the purse to this poor family which has lost its all!"

[ib.]

WAR AND COMMERCE.

It is estimated that more than a million of bushels of human and inhuman bones were imported last year from the continent of Europe into the port of Hull. The neighbourhood of Leipzig, Austria, Waterloo, and of all the places, where, during the late bloody war, the principal battles were fought, have been swept alike of the bones of the hero, and of the horse which he rode. Thus collected from every quarter, they have been shipped to Hull, and thence forwarded to the Yorkshire bone-grinders, who have erected steam-engines and powerful machinery, for the purpose of reducing them to a granular state. In this condition they are sent chiefly to Doncaster, one of the largest agricultural markets

in that part of the country, and are there sold to the farmers to manure their lands. The only part gradually evolving as the bone calcines, makes a more substantial manure than almost any other substance, and this is particularly the case with human bones. It is now ascertained beyond a doubt, by actual experiment upon an extensive scale, that a dead soldier is a most valuable article of commerce; and for aught known to the contrary, the good farmers of Yorkshire are, in a great measure, indebted to the bones of their children for their daily bread. It is certainly a singular fact that Great Britain should have sent out such multitudes of soldiers to fight the battles of this country upon the continent of Europe, and should then import their bones as an article of commerce to fatten their soil! [ib.]

TAMERLANE.

When Bajazet, after his defeat, was carried into the presence of Timur Lench, that is, Timur the Lame, vulgarly Timurlane, on perceiving that Bajazet had but one eye, Timur burst into a loud laughter. The Turk, who could ill brook any incivility, said fiercely, "You may deride my misfortune, Timur, but remember, they might have happened to yourself. The disposal of kingdoms is in the hands of God, and their states depend on his will." Timur replied with equal haughtiness, "I agree with your observations:—I did not laugh at your misfortune, but at a reflection that just occurred to my mind; how little value thrones and sceptres possess in the judgment of God; who has taken a kingdom from a man with one eye, to give it to another with one leg." [ib.]

PHILANTHROPIC INTELLIGENCE.

Henry Wright, Esq. of Faversham, has lately built six small, but neat and convenient almshouses, for the use of six aged dreggers and their wives, who have not received alms from the parish. The worthy founder of the charity personally called on the inmates, and telling them that he intended to endow them with £10 a year, presented them with a half year's endowment in advance.

A piece of ground has lately been purchased in Roscoe-street, Liverpool, for the site of a refuge for that class of the destitute, who on being discharged from the county penitentiaries, or houses of correction, are liable to relapse into vicious courses, merely from the want of immediate resources, or means to obtain a livelihood. They will here be taught some useful employment, and will be more effectually initiated, than the discipline and character of a prison will permit, into habits of order, temperance and industry, so as to be gradually fitted to resume their places in society. [ib.]

THE EMPEROR AUGUSTUS.

The Emperor Augustus gave an admirable example how a person who sends a challenge ought to be treated. When Mark Antony, after the battle of Actium, sent him a challenge, his answer to the messenger who brought it, was, "Tell Mark Antony, if he be weary of life, there are other ways to despatch it: I shall therefore not take the trouble to be his executioner." [ib.]

SINGULAR REVENGE.

A few days since a poor man and his wife, who live at a short distance from Norwich, unfortunately quarrelled. The wife in consequence, determined to be revenged, and took the following singular course for that purpose. Shortly after the dispute the man went into his garden to work, and the woman, on his going out, told him it was her determination to hang herself, which, however, he treated with indifference. The woman accordingly dressed up an effigy in her own apparel, and hung it by the neck, from a balk over the staircase. The husband neither hearing nor seeing his wife for upwards of an hour, recollected her threat and went into the house. The fire was out, but in consequence of his wife being near her confinement, he imagined she was laid down, and accordingly was going upstairs when, to his great horror, he observed, as he supposed, his wife hanging dead from the top of the stairs! He immediately in the greatest error ran out to call his neighbours, who came provided with knives to cut her down; the trick was discovered, and the poor man had the pleasure of observing his dear spouse laughing intently at his dismay and perplexity. [London paper.]

Extraordinary Circumstances.—On Sunday last two gentlemen, who were travelling in different directions, stopped at the Bell Inn, Houslow, where the host, Mr. Strange while attending them and other guests, remarked a great similarity of countenance between these strangers which produced a conversation in which they recognized each other as brothers. A gentleman present, many years resident in that town, named Stables, who is unfortunately blind, appeared deeply interested in the explanation, and claimed the same affinity. The recognition was a scene difficult to describe. The youngest brother is in his 50th year, and their last meeting was in his infancy. [Lon. paper.]

From the London Evangelical Magazine.

INTELLECTUAL FLOWERS.

It is said of Pompey that he desired the governor of a certain city only to receive into it a few sick soldiers, who in the night opened the gate of the city and let in his whole army. So lesser sins may make way for greater.

The young oak, to be a useful tree, must not be reared in a hot-bed. Indulgence in the education of young people often spoils them.

"To how little purpose will the mathematician find he has studied, in order to adjust and determine the proportions of points, lines, sides, and angles, if he neglect the proportions of piety and virtue! What will avail the astronomer to see the planets through a tube, if he fall short of the happy world at last that is above all these! Is any man the better for being able to adjust and reconcile the Egyptian, Chaldean, and Grecian dynasties, by reducing all the different eras of nations to the Julian period, while he neglects so to number his own days as to apply his heart to true wisdom? And what advantage has any man by being able to speak all the languages in the world, while he worships and praises God in none of them?"—Flaming.

Two feet walking on the water was an Egyptian hieroglyphic of an impossibility. Jesus walking on the sea was a proof of divine power.

"A covetous man makes a halpenny of a farthing, and a liberal man makes sixpence of it."—Spanish Proverb.

Not one in ten thousand dies by poison, yet the bare mention of it strikes with horror; what multitudes by intemperance, yet how little is it feared!

A word once let fall cannot be fetched back by a chariot and four horses.

We never better enjoy ourselves than when we most enjoy God.

"Let all the strife of men be, who shall do best: who shall be least."—Whitcomb.

Early rising.—The difference between rising at six and rising at eight, in the course of 40 years, supposing a person to go to bed at the same time he otherwise would, amounts to 29,000 hours, or three years 121 days and 16 hours: which will afford eight hours a day for exactly ten years, which is in fact the same as if 10 years were added to the period of our lives, in which we might command eight hours every day for the cultivation of our minds and the despatch of business. This is a result of early rising, which besides that it contributes so much to our general health, is deserving of serious consideration. [London paper.]

Preservation of Flowers.—A few grains of salt dropped into the water in which flowers are kept, tends greatly to preserve them from fading, and will keep them fresh and in bloom double the period that pure water will.

LEGISLATIVE COUNCIL OF FLORIDA.

Monday, May 26.—This day at 10 o'clock the Legislative Council met according to adjournment. Mr. Mitchell presented the following resolution: Resolved, That the Rev. Mr. Lathrop be requested to pray to Almighty God in behalf of the Legislative Council now assembled, that he may be pleased to direct and prosper all their consultations to the advancement of the safety, honor, and welfare of the people;—and that all things may be so ordered and settled by their endeavors upon the best and surest foundations, that peace, and happiness, truth and justice, religion and piety, may be established in this territory for all generations—which was adopted. [East Florida Herald.]

INDIAN JUSTICE.

Arkansas, April 29.—The following facts in relation to the murder of an Indian, and the subsequent execution of the murderer, which took place in Miller County, some time last month, were related to us by several respectable gentlemen, who have recently returned from that country.

A Choctaw Indian, calling himself Dr. Sibley, and belonging to a wandering tribe of that nation, who have resided in the neighborhood of Red River, for some years past, while in a state of intoxication, stabbed another Indian to the heart, who immediately expired. After the murder, a brother of the deceased Indian came to Sibley, and told him that he must have revenge for the death of his brother, by taking his (Sibley's) life. To this proposal Sibley readily assented, and proposed that his execution should take place on the following morning, which was also assented to by the other party. In the mean time Sibley was kept under no restraint whatever, but was permitted his freedom as usual, without showing the least disposition to make his escape. When the morning arrived on which he was to suffer death, Sibley went out with the rest of the party, and aided in digging a grave for the deceased Indian. After it was finished, he observed to the party, that he thought it large enough for both of them to lie in, and signified a wish to be buried in the same grave. This not being objected to, he placed himself in a standing position over the grave, with his arms stretched out, and gave the signal to fire, when the brother of the deceased Indian placed a rifle at his breast and discharged its contents through his heart. He dropped into the grave and instantly expired. [Gazette.]

Mineralogy.—The New Jersey Palladium states that more than ten years since an eminent mineralogist, after having made a hasty tour through the northern section of that state, gave it as his opinion, that New Jersey was the richest country in the world in metallic substances, and that late researches confirm the most sanguine expectations. Iron, Lead, black lead, copperas, and manganese, are found in profusion, to which copper may be added; and lime, and marbles of various colours, and susceptible of the highest polish.

Cure for the Gravel.—Mr. Washington Spencer of 98, Granby St., Baltimore, has published a letter in the American Farmer in which he communicates the following recipe for the cure of the Gravel: "Having been much troubled with the gravel, I was advised by a Mr. Zane, of this city, to try a decoction of wild carot, Daucus Carota. I made a tea from the stalks and seed, and with a few water-melon seeds, and drank about a quart a day; it is as palatable as China tea, when sweetened with sugar or honey. In less than a month from my first using it, I passed a stone 3-8ths of an inch long and 3-8ths circumference, of an egg-like form. I have ever since, when troubled with any pain in the region of the kidneys, taken a strong tea of it for my common drink, through the day, and always found relief. I take it with my children for breakfast, once a week—they make no objection to the taste."

For the Boston Recorder.

"GOOD DEVISED."

Mr. WILLS.—As our national birth-day is about to be religiously celebrated in this region, it became a question of importance how I should dispose of the dollar which it is customary to give away for an elegant dinner at that time. I am determined to attend religious worship, however. I wish to do something on that occasion to show how grateful I am for the blessing of Independence.

I am just informed that the Association of Ministers, in this county, are about to propose to their Churches and Congregations on that day, a contribution in aid of the "American Colonization Society." This, I think is the spirit of genuine philanthropy. It looks like the daring spirit which achieved our independence. Yes, sir, I mean to go to meeting, if I live, and I mean to contribute something to that object if I go—I shall, I think, feel the better for it. And, Mr. Editor, I wish you would tell your readers that this is the best way to obtain comfort in a trying hour. And ask all, who celebrate the day, to remember the millions in bondage. H. Berkshire, June 19, 1823.

A CARD.—The subscriber acknowledges the receipt of \$32 from Ladies and Gentlemen in his Parish to purchase a suit of clothes. This together with former tokens of respect and kindness, he would ever remember with gratitude, praying, that he may labor with more fidelity for the good of souls, and that their liberality may be rewarded a hundred fold.

Mrs. Rockwood likewise gratefully acknowledges the receipt of \$10 from the "Juvenile Straw Society" in this place, to constitute her a Life Member of the "Boston Female Jews Society." ELISHA ROCKWOOD. Westborough, June 16, 1823.

CHRISTIAN OBSERVER.

JUST received the Christian Observer, from the London Edition for February, 1823.

CONTENTS.

Religious Communications.—Memoirs of Bossuet, Bishop of Meaux; on the original language of the New Testament; Scriptural Illustrations from Modern Travels, No. 3; Family Sermons, No. 170 on John ix. 9; The social benefits of Christianity upon converted Heathen and Savages. Miscellaneous.—Letters written during a journey through North America, (continued); on uniting the offices of a Clergyman and Magistrate; on the lawfulness of Privateering; Missionary Hymns. Review of New Publications.—Letters on Prejudice; Whateley on the use and abuse of Party Feelings; Original Memorials; Dr. Magee's Rabbinic Primary Charge; Dr. Magee's Dublin Primary Charge.

Literary and Philosophical Intelligence.—Great Britain; New Works; Duration of Human Life; English Language; Meteorological Reports; Animal System; Portugal; Civil Code; India School for Natives; Doctors; Duelling; Queen of Thibet; List of New Publications.

Religious Intelligence.—Present state of the Church of England; Planting the Cross at Montpellier.

View of Public Affairs.—Foreign; France; Extraordinary Language of the Speech; Servility of the Chambers; Reported Perfidy of the Government; Strong Feeling throughout Europe in behalf of the Spanish People; Spain; determined resolution of the Spanish Nation; Turkey—success of the Greeks; Turkish Despotism; Domestic; Meeting of Parliament; Speech; Budget, &c.—Answer to Correspondents.

R. P. & C. WILLIAMS, Booksellers, Cornhill-square, Boston, continue to receive subscriptions for this valuable work, and to allow a compensation to agents to procure good names.

BAILEY'S STENOGRAPHY.—Latest Edition. FOR sale at SAMUEL T. ARMSTRONG'S, No. 50, Cornhill, Boston, and at Dr. WILLIAM PORTER'S, Hadley, Mass. June 14.

REMOVAL.

JOHN C. PROCTOR,

HAS Removed to the Store heretofore occupied by the Messrs. Rices, corner of Elm Street and Dock-Square, opposite his former stand, where he has for sale a very extensive assortment of HARD WARE AND CUTLERY. Also, Sheet and Bar Lead, Cut and Wrought Nails, Rides, Muskets, Fowling Pieces, &c. &c. Likewise 100 boxes American Window Glass, from 6-8 to 12-10.—500 boxes Bristol Crown Glass, 6-8 to 20-14.—Two tons Cast Steel, English Blister and Tub Steel. June 21.

REVIVAL SERMONS.

READY for the press, and about to be published, by subscription—a work entitled, "Sermons, designed for Revivals, on the distinguishing doctrines and duties of experimental religion.—By CRAWFORD LEE, Pastor of a Church in Colerbrook, (Conn.)" The said work, is a connected series of short discourses, in the order, and upon the subjects following; viz.:

The Message of God to Sinners; The Worth of the Soul; The Importance of Religion; Indecision in Religion, unreasonable, sinful and ruinous. The guilt of Unbelief; God angry with the Wicked; The present state, a trial of moral character; Sinners in a miserable state; Spiritual death portrayed; Spiritual Resurrection; The condemnation of the Heathen; Divine Clemency. Covering sin, the way to ruin; The light of Nature ineffectual; Self Righteousness insufficient; The Mediation of Christ, the only hope of Sinners; The blessings of Christ's Redemption; Preparation for a Revival; The Church awaking at the call of Christ; Prayer the condition of promised spiritual blessings; The Gospel call and offer; Christ's benefits suited to Sinners' wants; The sleeping Sinner's alarm; The danger in neglecting the Great Salvation; Sinners urged to flee immediately to Christ; Free Grace rejected by the proud heart; The Sinner's relapse; Conviction of Sin by the Law; Conversion; The Gospel Sanction; Necessity of Regeneration; The sovereign operation of the Spirit; The change by Regeneration, joyful, great and glorious; A Revival; Delusion & false peace; The test of Grace; or, the Convert examined; Coming out from the World; Covenanting with God; Converts added to the Church; The reasons of Hope to be given; Assurance of Hope; A watchword to Backsliders; A solemn warning to Hypocrites; Christ's diligence, our example; The wilderness march; or, emblem of the Christian life; The Millennium approaching—or, the duty and prospects of Zion; The future misery of the Wicked; The happiness of Heaven.

The above work will be put to press, as soon as the subscription shall be sufficient to meet the expense of publication.—It will be printed with a handsome type, and on good paper—making a volume of about 500 pages, large octavo. It will be delivered to subscribers, either in boards or binding, as they shall choose, and at a price as reasonable, as can be afforded.

RECOMMENDATION.

Having summarily examined the Sermons proposed for publication by the Rev. CRAWFORD LEE, we are fully convinced, that the design is excellent; that the selection & arrangement of subjects, and the execution, render the volume worthy of the liberal patronage of all the friends of the revivals, which distinguish the present age.

Wethersfield, May 30, 1823. ASAHEL NETTLETON, CALVE J. TERRY, NOAH PORTER.

Moral and Religious Tracts.

THE interesting Moral and Religious Tracts printed for the Trustees of the Publishing Fund, are for sale at the Office of the Christian Register, the place of general deposit, No. 4, Spear's Buildings, Congress Street. Also by Cummings, Hilliard, & Co., S. T. Armstrong, Munroe & Francis, Edward Cotton, and the other Bookstores where they have usually been found. The Tracts on hand are the following:—

Eleanor Moreland, 8 cents—Edward and Margaret, 8 cents—Geneva Catechism, 1st and 2d sets 8 cents each—Lottery Ticket, 8 cents—Isaac Jenkins, 6 cents—Drunkenness, 3 cents—Thomas Dorrer, 3 cents—Duties of Children, a 5-6ms by Rev. Dr. Channing, 3 cents—Also Frank, a sequel to Frank, by Maria Edgeworth, 38 cents for 2 vols. THE BROTHERS.

A new and interesting Tract, just published, and for sale as above, entitled, "The Brothers, or Consequences, a story of what happens every day, with an account of Savings' Banks."

NEW BOOKS.

FOR sale by S. T. ARMSTRONG.—Review of Hymns, chiefly selected from various authors By N. L. INBETSON. Fourth edition, revised and corrected. Price 25 cents.

The Hartford Selection of Hymns, from the most approved authors. Eighth edition, to which are added, a number never before published.—Compiled by NATHAN STRONG, ABEL FLIST, and JOSEPH STEWARD.

Remarks on the Internal Evidence for the truth of Revealed Religion. By THOMAS ERSKINE, Esq.—3d American edition.—Price 62 1-2 cents. Not's Sermons for Children—50 cts. Bishop Horne's Commentary on the Book of Psalms.—A new and elegant edition, \$3.00. Kollock's Sermons, 4 vols.—\$14.00. Doddridge's Practical Discourses on Regeneration.—a new edition—\$1.00. June 14.

BIBLICAL DIALOGUES.

LATELY published and for sale by RICHARD L. SON & LORD, No. 75, Cornhill. "Biblical Dialogues between a Father and his Family" comprising Sacred History, from the Creation to the death of our Saviour Jesus Christ. The whole carried on in conjunction with Profane History. In 2 vols. By SUSANNAH ROWSON.

Respecting this work, the Author has received the following letter from the Rev. Mr. Emerson, Preceptor of the Academy at Saugus, May 8, 1823.

"Mrs. Susannah Rowson, 'Madam—I have two sons, one eleven years old, and the other a little more than twelve. Within four months they have read through your Biblical Dialogues twice, and the Bible once. I am my decided opinion that in their minds, your work has imparted an additional interest to the Bible, and the Bible, to your work. Judging most wholly from this experiment, I formed an opinion that probably no other human composition contains so much scriptural information expressed in a form so interesting to the rising generation, as was afterwards much gratified to learn from the publishers, that it was read with avidity by young and old and is circulating far and wide. The early acquisition of biblical knowledge appears to me more important.—It is peculiarly suited to enoble and enrich the mind; to improve all its faculties, as well as fit the soul for heaven. Respectfully yours, JOSEPH EMERSON, June 21.

Dr. Miller's Letters to Mr. Stuart. JUST received and for sale by S. T. ARMSTRONG, No. 50, Cornhill.

Letters on the Eternal Sonship of Christ, addressed to the Rev. Professor Stuart, of Andover, by SAMUEL MILLER, D. D.

Antiquities of the Jews, carefully compiled from authentic sources, and their Customs illustrated from modern travellers. By WILLIAM HALL, D. D. to which is added, A Dissertation on the Hebrew Language, from Jennings' Jewish Antiquities. 2 vols. 8vo. Price \$6.00. The 3d Volume of Scott's Family Bible is ready for delivery as above, subscribers are requested to send for their copies.

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